

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., September 6, 1923

NEW SERIES
VOLUME XXV, No. 26

A governor of Rhode Island promised to make his state as wet as the Atlantic Ocean. Well, now, the Atlantic Ocean isn't as wet as it used to be.

Brother Lee B. Spencer assisted Pastor R. A. Venable again this year at Decatur. Seven were baptized and one joined by letter. The church is planning to build a new house.

Rev. R. A. Eddleman of Lonoke, Arkansas, assisted in a meeting at Parkin in the same state, in which there were thirty-two baptized. Mr. John Sproles of Rayville, La., led the singing.

Rev. W. E. Fendley assisted in a meeting at Clayton, Ala., in which there were 78 professions and additions and the meeting was still in progress. On September 9th he began a meeting at Town Creek, Ala., and then can be had for other meetings.

The B. Y. P. U's. of the South will conduct a campaign for subscriptions to the Baptist papers the latter half of September. Already Brother Auber J. Wilds is at work in the interest of the Baptist Record. Let every B. Y. P. U. in the state lend a helping hand. It ought not to be hard to land 1,000 new subscribers in two weeks' time.

It is said that of the 2,000 actors engaged in the various legitimate productions in New York theaters, during the season now drawing to a close, about ten per cent. are Jews. Forty per cent. of the sixty-odd so-called American plays produced were written by Jews. The plays eventually produced were brought on to the stages of theaters of which more than half are either owned or controlled by Jews. And after a New York run these plays are booked on the road by organizations which are practically one hundred per cent. Jewish.—Watchman Examiner.

A throat specialist from England visiting this country is afraid that prohibition will produce a serious epidemic of throat trouble. Did anybody ever? You have heard of the small boy who wrote a composition on pins in which he said among many other wise things that pins had saved many people's lives. When pressed for an explanation, he said the lives were saved "by the people's not swallowing them". Or you may have read about the man who consulted a throat specialist and gave as the explanation of the serious condition of his throat that he had swallowed a sawmill, a house and lot in the city, and a hundred acre farm. He had drunk them all down in the days before prohibition came into effect.

The Western Recorder has this interesting paragraph about one of our Mississippians in Kentucky:

"His many friends will be glad to know that Dr. T. J. Barksdale, pastor of the Calvary Baptist Church, Louisville, Ky., and president of the Kentucky Baptist Board of Missions, is convalescing nicely from a serious operation at a local Louisville hospital. In the fine fellowship that exists among the Baptist ministers of Louisville there is not a single one who is more generally beloved and esteemed than T. J. Barksdale. We rejoice in his improvement and wish for him and his good church many years of fellowship in fruitful service to the Master."

FROM J. E. BYRD

We were almost nine days crossing from New York to Glasgow. It was a very pleasant voyage indeed.

We had some services on board and our own Dr. Lipsey preached a most telling sermon.

Among the number in our party are Dr. L. T. Wilson, State Mission Secretary for Tennessee; Dr. O. L. Wood, Mission Secretary in Missouri; Dr. O. C. S. Wallace of Baltimore, and Mr. W. D. Hudgins, Sunday School Secretary in Tennessee.

Sunday, the 15th, we touched at Moville, Ireland, for about one hundred passengers to disembark. We were traveling along the coast of North Ireland for many hours and it is truly the Emerald Island.

We spent one day in Edinburgh, visiting a number of places of interest. Edinburgh Castle, in which Mary Queen of Scots lived, and many other historical facts made it a place of very great interest. We visited John Knox's home, the church where he preached, and his grave.

Princess street in Edinburgh is said by many to be the most beautiful street in any city in Europe.

We were forty hours crossing the North Sea from New Castle to Goteborg. The interesting things on this short voyage were: Watching the sun go down at 9:30 each evening, looking at submarines, and listening to a most thrilling address from a missionary to the Lahn tribe in Burma. This missionary is a Scotchman who was educated in the States and sent out by the Northern Baptist Board.

When we landed this morning, quite a number of men met us wearing badges marked "W. B. A." (World Baptist Alliance). We are to go to the Baptist church at noon, and they will take us for a drive over the city. We spend tomorrow, Friday, visiting the "Great Exposition" now on here, and leave Friday night for Stockholm.

J. E. BYRD.

John W. McCall, superintendent of Sunday School of First Church, Memphis, says they are adding an educational annex to their splendid building at a cost of \$80,000. Don't forget that these McCalls are from Mississippi.

Brother E. T. Mobberly assisted Pastor J. D. Fulton in a meeting at Good Hope Church, a splendid country church. Three were baptized and one added by letter. Brother Mobberly says it was a great privilege to be with this pastor and people.

The editor had little to do with last week's paper and so he can afford to say that it was one of the best papers that came to our desk. It was full of good things, said in a most interesting way. Brother N. T. Tull was responsible for it and deserves the credit for its excellence.

On Tuesday morning, September 4th, at ten o'clock, in the Clinton Baptist Church, Miss Mary Belle Riley was married to Mr. John Morgan King, the father of the bride, Rev. George W. Riley, officiating. Miss Riley has been for several years a member of the faculty of Hillman College and Mr. King is a member of the faculty of Mississippi College.

The meeting at Mt. Carmel, Smith county, began August 11 and closed August 16. Rev. R. O. Bankston doing the preaching and N. L. Carlisle the pastor. There were two additions for baptism.

Brother D. H. Reed of Salem Church attributes the good results of the meeting in their church and the healthy condition generally to the fact that all the people have for several years been readers of the Baptist Record.

Pastor J. A. Chapman had Brother C. T. Johnson with him in a meeting at Mt. Pleasant, Lincoln county. Eighteen were baptized and one restored. He says Brother Johnson is an A-1 preacher, and that Mt. Pleasant is coming into great strength.

Brother B. B. Hilbun reports a good meeting at Wildwood church, near Dundee, in which he was assisted by Wilbur S. Smith of Oxford, who goes to the Louisville Seminary this fall. There were 19 additions to the church, of whom nine were baptized.

Brother H. L. Rhodes of Ackerman says that Brother Burney has been superintendent of the Sunday School there for several years, has not missed a Sunday in four years and has not been tardy. The school has grown from an average of fifty to an average of 150.

The two Baptist churches in Pell City, Ala., recently held a co-operative meeting in which the pastors were assisted by Evangelist T. O. Reese, D.D., and Singer Theo. H. Farr. Fifty-four were added to the two churches and many others professed conversion.

Mrs. Allie Blackard reports a fine meeting at Salem church, Marshall county. There were 31 additions, 22 of them for baptism, two restored, one by letter. Six were from other denominations. The pastor, James Vinson, did the preaching. He is thoroughly consecrated to the work.

Pastor E. Gardner was assisted in a five days meeting at Thompson by Brother G. H. Suttle of Centerville. Thirteen were baptized and one added by letter. G. H. Suttle, Jr., led the singing. Brother Suttle also assisted Pastor C. S. Curtis in a meeting at New Zion church, where twenty were baptized and three joined by letter.

Pastor J. A. Chapman writes: Just closed a good meeting at Strong Hope church in Copiah Association; 14 for baptism and 3 by letter; the church much revived and the community helped. Rev. Evans of Prichard, Ala., did the preaching and his son Johnnie did the singing. Both did noble service. Evans denounced sin in no uncertain way. Strong Hope's future is promising.

Pastor W. S. Blackman reports a great meeting at Sardis church in Copiah county. Brother W. O. Carter preached and R. K. Corder of Bible Institute led the singing. There were fifteen added to the church, thirteen of them by baptism. He also had a good meeting at Little Bahala church in Lincoln county, M. A. Davis preaching. Eleven were baptized and the church greatly revived. Brother Blackman then assisted Pastor P. G. Harper at Phalti church for five days. The Lord added ten by baptism, one of them a lady 64 years of age. The church was happily revived.

SOME IMPRESSIONS OF THE STOCKHOLM MEETING OF THE BAPTIST WORLD ALLIANCE

By B. P. Robertson, D.D.

The Stockholm meeting of the Baptist World Alliance was a great success. There were present in the meeting nearly 2,500 messengers, representing more than forty nations. This was evidently the greatest meeting ever held by Baptists, and perhaps by any evangelical denomination. I am glad I had the privilege of attending the meeting. The following impressions were made upon my mind and heart:

I. The Baptists from nearly all the nations of the earth manifested a blessed fellowship in the Stockholm meeting. The representatives from all the nations who were, three years ago, grappling with each other in war, met in Stockholm in sweetest fellowship. I was more impressed than ever that the only way to end war is to give the pure gospel of Jesus Christ to the whole world, and He will make the peoples of the earth love each other so much that there will be no place for war.

II. The Baptists from nearly all the nations of the earth manifested a vital unity in the Stockholm meeting. It was evident to my mind and heart that the one Holy Spirit who dwells in all regenerated people had made the Baptists of the world one in the Holy Spirit. Then the emphasis that the representatives from the several nations placed on the Bible alone as the all sufficient and perfect guide in religious matters indicated that they were all one in the truth. Furthermore the fact that the work of evangelism had become a passion with the Baptists in all lands showed that they were one in the one mission of believers in the world.

III. The spirit of co-operation among all the Baptists of all the world was manifested in the Stockholm meeting. There are about one hundred and twenty-five thousand independent Baptist churches in the world. Each of these Baptist churches is an independent democracy. But there is a most hearty co-operation of these independent churches in the great work of evangelizing the world. One of the most inspiring phases of the Stockholm meeting was the spirit of co-operation among the Baptists of all the nations.

IV. That the Baptists have a vision of the world's greatest need was manifested in the Stockholm meeting. The Scriptures teach that the great need of the world is the Christ in the Gospel. The Baptists of the world as manifested in the Stockholm meeting have been given a vision of that need. The burden of almost every address was that Christ was the panacea for all the world's ills. There was revealed through the representatives of the several nations that a passion to give the Gospel to all the peoples of the earth to satisfy their great need was permeating the Baptists throughout the whole world.

V. That the Baptists of all the nations of the earth are giving heed to the Macedonian call of the needy sections was manifested in the Stockholm meeting. The addresses of the representatives of the European nations as well as those of other nations were burdened with the Macedonian call to come over and help us. We noticed that the Baptists of all these nations were also giving heed to the Macedonian call and were doing their best to render the service needed in all these lands. The dominant spirit in the entire congress was the mission spirit. In many lands the Baptists are denying themselves even unto suffering to help give the Gospel to the needy sections of the earth.

VI. That the Baptists have a passion to evangelize the whole world immediately was manifested in the Stockholm meeting. The slogan of Oncken in his evangelistic work in Europe was that every member of every church should be an evangelist. The spirit of Oncken seems to have possessed all the Baptists of all the nations of Europe. The Russian Baptists will work all day and then preach the Gospel somewhere at night.

This spirit of evangelism seems to be possessing the Baptists of all the world. If all the Baptists of all the world become possessed with this spirit the denomination will double its membership in one year.

VII. That the Baptists have begun to launch a world program for Christ was manifested in the Stockholm meeting. One of the outstanding things in the Stockholm meeting was that the speakers in general used world terms. They spoke of the needs of the whole world, the giving of the gospel to the whole world and the planning to give the whole Christ and the whole Bible to the whole world. The time is past when Baptists who have any religious intelligence will limit their mission to their own little association. The time has come when all intelligent Baptists will support a world wide program for Jesus Christ.

VIII. It was evident in the Stockholm meeting that the Baptists of the South as well as those of the North have gotten behind a world program. Those who are acquainted with Dr. J. H. Rushbrook feel assured that the Baptists of Europe have a true Baptist as their leader. The most dominant influence in the Stockholm meeting was exerted by Southern Baptists. The most Scriptural body of Baptists in the world are Southern Baptists. Their espousal of the Baptist World Alliance for a world wide program means great things for the future. The whole world is ready and anxious for the gospel message as the Baptists preach it. Now is the high time for every Baptist in America to do his very best for the world program.

IX. That the Baptists have adopted a wise and economical method in their work on the foreign fields was manifested in the Stockholm meeting. The method now in practice on the foreign field is that of fully equipping the missionaries with adequate facilities for preaching, for educational work, for medical and hospital work, for orphanage work and for training the native Christians to evangelize their own people. In this way we will be able to simply establish mission stations and then leave the work of evangelizing the people in the hands of the natives. This will enable the Baptists to cover the whole world in their work during the next generation.

X. The unity of the Baptists in the Stockholm meeting manifested that Christ is the unifier of the peoples of the earth. The one Holy Spirit in all believers and the giving of the pure gospel to all the peoples of the earth will ultimately result in the unity of all the nations of the earth. This method of unifying the nations will make war impossible. The call of the hour is to give the pure gospel of Jesus Christ to all the peoples of the earth.

Brother B. B. Hilbun writes: Had a great meeting first Sunday and week following at Good Hope church, Perry county. Brother Slater Murphy of Richton is pastor of the church and is beginning his ministerial career with these people in a great way. There was a decided revival of Christian hearts with many reconsecrations to the Master's service and six accessions to the church.

If obstacles are to be broken through, if doors are to be opened, if workers are to be thrust out into unoccupied fields, if money is to be found to finance the enterprises of the Kingdom, if victory is to come in hours of crisis, if the gospel is to be preached with compelling power, if conquering leaders are to be raised up, the men of the churches must resolutely purpose to be men of prayer.

THE PASTOR A FACTOR IN KINGDOM FINANCE

By W. H. Morgan, Leland, Miss.

"Kingdom Finance" is a term of comparatively recent coinage in religious terminology. It is well-born, however, with a clearly traceable descent from Spirit-breathed New Testament sources. It signifies a conception that begins

with the smallest local interest and extends, with the same enthusiasm and high sense of responsibility of close contact and personal interest, to the furthest call of need and the widest expanded Christian activity. It includes every Christian enterprise, it involves every individual Christian.

A factor is one of the several causes or elements that produces a result. The Spirit of God has used noble laymen and wonderful women as other personal elements in digging truth from the word of God, in conveying conception, in inspiring vision and in initiating enlistment and movement in the stewardship of money and in kingdom finance, but the progress that has been made, slow perhaps, and long delayed, and much further to go yet, is due in most part to the conviction, initiative, example and leadership of the other more providentially potential factor, the pastor.

The last phrase defines the remaining element in the subject at the head of this article, the Pastor. He is the providentially potential factor, under the leadership of the Holy Spirit, of every kingdom enterprise. That is, he is if we believe in that kind of apostolic succession, and in the example and exposition of the pastor's responsibility in the Letters of Paul. That is a big order for the pastor. How will he measure up to it?

In Kingdom Finance the pastor is the fundamental factor. Money isn't, nor is the man with the money, except he be the pastor himself. Money is the least consequential element in the problem. It is the easiest to get, and has more substitutes. The man with the money is the next easiest, and the two are easily secured of God and for the Kingdom if the pastor, God's called servant, is in his place, stays up to the demands of a passionate zeal, crowds his own soul with the ideals of sacrifice, and seeks direction of God for intelligent leadership, exemplifies in the use of his own means his teachings, knows the need, presents the need, believes in God, and believes in the cause.

1. In the first place the extent of a pastor's influence in leading his people's interest and shaping an adequate financial program is determined by his own faith in the principle and causes involved. As he believes in the elementary obligation to preach the Gospel to the lost, and the measure of his success is determined largely by the necessity of his faith, so will he lead in shaping his people's ideals in practical Kingdom interests and enlisting their support for all Kingdom enterprises. He will not lead his people beyond his own faith, nor will he elicit support for the causes involved without the full commitment of his own heart to them in faith and appreciative understanding.

2. The pastor's effective position in the matter is indicated also in that practically all movement and interest depend largely upon his own initiative. The people wait for the pastor and kingdom movements gain and maintain their impetus in the direction and from the force of the pastor's aggressive initiative. One of our Seminary instructors used to tell us to preach as if the congregation, nor any one in it, knew anything, at all about the matter we were presenting. That, perhaps, is not a justifiable assumption, but it is a fine working principle for the pastor when applied to originating movement in financial interest in the kingdom, and in seeking to reach individual conscience in support of Kingdom and denominational causes.

3. The pastor is also the representative of the causes dependent upon his constituency for support. He is to a great extent the source of information and instruction, and the special pleader for particular needs. He furnishes the medium for sympathetic contact and intelligent interest. His interest is a mutual one, and as he is regardless of both directions of his obligation he stands as representative of both, each to the other, and brings the two, one of need, the other of supply, together.

4. The pastor too is a unifying factor. That is, he not only represents both ends of a mutual interest, but he gathers together diverse ele-

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ments, co-ordinates unrelated resources, conserves and directs what otherwise would be the promiscuous expression of the generous impulse of the saved life. There is no need more apparent today than that of systematizing the giving impulse of our people. Not only that we shall arrive at a conviction and practice of an obligation proportionate to our income and ability, but that waste of this shall be avoided and that our people shall see the need of joint interest, and inclusive obligation in the great Kingdom program of our denomination. The pastor is the fundamental factor in the achievement of this result.

5. Every other influence of the pastor, however, is subordinate in its effect, in this particular matter to his own example. It would be interesting to know what actual proportion of amount collected up to this time in the Campaign has come from the pastors and their immediate families. I am sure it would be no inconsiderable part of the whole. This kind of an example is worth more than all the teaching of faith, instruction, Bible exposition, and otherwise, in the successful leadership of our pastors in denominational finance. Effective leadership is impossible without the force of personal example. The sacrificial element in the pastor's leadership in laying the plans for and in calling out the financial support of the hosts of God in the great Campaign now coming to a close was an unquestionable and significant factor in the great success attending it. It will be no less true in the face of the need before us now.

A BAPTIST-PRESBYTERIAN DIALOGUE

By W. A. Sullivan, Drew, Miss.

The following dialogue actually took place one afternoon while a Presbyterian preacher was calling at a Baptist preacher's study:

Presbyterian.—Brother S—, what do you consider my status as a church member? I mean do you think that I am a member of the church?

Baptist.—Brother B—, in answering your question I wish to ask you some questions. But before I ask you any questions, will you promise to answer me according to your sincere convictions regardless of whether those convictions agree with mine or not?

Presbyterian.—Certainly I agree to answer any questions you may ask. I will answer you according to my honest convictions.

Baptist.—Well, in the first place according to your understanding of the teaching of the New Testament as to the ordinance of Baptism, and the meaning of the word "Baptize", etc., was the Lord Jesus immersed or sprinkled?

Presbyterian (faltering).—Well, I believe JESUS was immersed.

Baptist.—Now if Jesus was immersed, do you think He meant for us to immerse or sprinkle for baptism? Do you not think that whatever Jesus did He meant for us to do when He commanded us to baptize and therefore be baptized?

Presbyterian (still faltering).—Yes, I suppose so, but I think the matter should be left with one's conscience.

Baptist.—Let us leave SUPPOSITIONS alone and stay with the New Testament. Do you not agree that whatever Jesus did He meant for us to do when He commanded baptism?

Presbyterian.—Yes, I agree that whatever Jesus did He evidently meant for us to do. But I must insist that baptism is not an essential matter and very properly should be left to one's preference.

Baptist.—We will come to the matter of ESSENTIALS presently. But will you further agree that ONLY what Jesus did and commanded in the matter of baptism is SCRIPTURAL baptism?

Presbyterian.—Yes, I have to agree to that.

Baptist.—Now in order that we may answer your question as to what I think of your status as a church member, let us take an example. Suppose you, John Smith, and I were reared in the same town. Friend John has never become

a member of any church. Could he become a member of the Presbyterian Church without submitting to some "form" of baptism?

Presbyterian.—No, he would have to be baptized some way before he could be a member of my church. But I would leave the matter of form to his preference.

Baptist.—You hold then that baptism is a prerequisite, or an ESSENTIAL to church membership? That is you take the position that John Smith cannot become a member of a church without being baptized?

Presbyterian.—Yes, I believe that. John Smith could not become a member of my church without being baptized some way.

Baptist.—But in order for friend John to be SCRIPTURALLY a member of a church he must be SCRIPTURALLY baptized, if as you say baptism is ESSENTIAL to church membership. Do you not see and agree to that?

Presbyterian (hesitating and halting).—Well, if you are going to argue it that way, I guess so.

Baptist.—But you say that Jesus was immersed. You have also agreed that only what Jesus did He commanded us to do. Therefore you agree that only immersion is scriptural baptism. This forces you to the further conclusion that SPRINKLING AND POURING ARE NOT SCRIPTURAL BAPTISM. What "form" of baptism was administered to you?

Presbyterian.—I was sprinkled.

Baptist.—Have you been SCRIPTURALLY baptized?

Presbyterian.—I do not think you should argue the question that way. I see you do not consider me a member of the church.

Baptist.—You have answered your own question, brother. I agree with your answer. If you were to take the position that Jesus was sprinkled; that whatever He did, He commanded us to do; that only what Jesus did and commanded is scriptural baptism; that baptism is ESSENTIAL to church membership, your inevitable conclusion is that I am not a member of a church.

Presbyterian.—Well, I must be going.

Baptist.—Don't hurry. Come again. I am always glad to have you.

After-thoughts:—1. When a Baptist church becomes party to a union meeting, it says to non-church members, "Join the church of your choice. Take your preference as to baptism. Decide yourself whether you will obey the Lord Jesus." I submit that such is a very illogical, inconsistent, unfortunate position for a Baptist preacher, or a Baptist church. 2. I certainly would not want to be party to a union meeting in which the preaching was done by a so-called Baptist preacher who said when he was asked why he does not hold meetings for Baptist churches only, "I WOULD STARVE TO DEATH IF I WERE TO HOLD MEETINGS FOR THE BAPTISTS ONLY."

FIRST BAPTIST CHURCH, BERLIN

TRUETT SPEAKS

By L. R. Scarborough

A party of us returning from Stockholm stopped over for a Sunday in Berlin and were invited by the German messengers to the Alliance to come to their services in the First Baptist Church Sunday afternoon. Some forty or fifty accepted the invitation. It was a most wonderful service. The church house was packed with some 800 or 1,000 German Baptists. There were many deep impressions made on our hearts, not only by the size of the congregation but their appearance.

There were more men than women. They were strong, virile, impressive in their appearance. A great many young people were present. The service was in every way a characteristic Baptist service, no semblance of ceremony nor ritual. The pastor, a giant in size; vigorous, enthusiastic in speech, seemed to have the hearts of his brethren. The choir, nearly a hundred trained voices, sat in the gallery to the rear of the church and were led by an expert chorister, with an immense

pipe organ playing. We will never forget the singing. It was a performance worthy of any church in the world. It was thrilling and soul-moving. We have seen nothing like it since we left home and have known nothing equal to it except in a very few places. The congregation joined in the singing with great enthusiasm and wonderful spiritual power. The pastor made gracious introductory remarks expressing the usual joy of himself and congregation at having the American Baptists present at the service. Toward the close of the service he explained, as was interpreted to us by an English speaking German, that they do no cheering in their services except in their Sunday Schools; but he asked the congregation to vary from their custom and give the Americans a hearty cheer. Never have we heard such hearty cheering. As Dr. Gambrell would have said, they broke over and broke out in a wonderful demonstration of hearty appreciation and applause. Our souls were deeply moved at this tender expression of fellowship and gratitude on the part of our brothers in Christ in the capital of the German Republic.

A number of us spoke—Dr. Truett, Dr. Gill, Dr. Cree, Dr. Wicker, Congressman Uphaw, Dr. Hergot, and myself. A German stood by us and interpreted in their language what we said. The speeches were interspersed with songs by the congregation or by the choir.

The Armstrong party of some 50 or 60 Baptists from the South traveling together had organized a Sunday School class and had the Sunday School lesson every Sunday, and had taken collections each Sunday. On this Sunday morning we had taken our collection for the German Baptist Church, for them to use as they saw fit. When we left, the service being dismissed the congregation gathered on the street and as we drove away they began singing with great power, "God Be With You Till We Meet Again". We joined in the chorus. Tears flowed down the cheeks of Americans and Germans and we gloried in a common fellowship in the Gospel of Jesus Christ. The joy and glory of that scene will follow those of us who witnessed it through the rest of the journey of life. Whatever of international passion had been in our hearts for the last several years was all forgotten in the bonds of a glorious fellowship in Jesus Christ. This church has a good meeting house on a principal street. We understood there were nine Baptist churches in the city of Berlin and God is wonderfully blessing them. They have a fervency and an evangelism and a heroism in the time of their distress and suffering which is challenging indeed to the highest admiration of God's people everywhere. It is understood that these Baptists have no semblance of modernism materialism, or any of the other destructive criticism characteristic of German kultur and scholarship in the days before the war. They are loyal to the fundamentals of the faith. A number of their leaders said repeatedly during the Alliance that they agreed with the theological positions of Southern Baptists and were in most hearty accord with their exposition of the truth.

I met on the boat crossing the Adriatic Sea a German who has been a prominent teacher in the University of Berlin and had given up the position to accept the pastorate of an Evangelical Lutheran church in Jerusalem. I got much information from him concerning conditions in Germany. He said that in the universities of Germany all semblance of materialism and modernism was being eradicated and that this new generation of students since the war were realizing that the theological position of Germany with reference to the fundamentals of the faith before the war had all failed and that a new hunger of soul for the deeper spiritualities and the vital eternities was characteristic of the new student body. He had had much to do with the student life in the University and said he knew the heart of the men there and he thanked God that a new day for the Gospel of Christ was coming in Germany. It will be good for some

(Continued on page 6)

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

HOME AGAIN

The editor is deeply grateful to God for all his mercies and blessings which attended his trip to the Baptist World Alliance and trip through Europe. The journey could not have been made with less of discomfort and more joy and satisfaction. Not a moment of sickness or pain, not a disappointment or mishap. He never missed a meal, nor a train nor anything good along the way. It is impossible to conceive of its having been planned more satisfactorily or carried out with more comfort.

His traveling companions were the best ever, whose zest and good humor, whose fine social qualities, spiritual and intellectual equipment left nothing to be desired. Only many, many times we wished for the other friends back at home to enjoy with us the trip and add to our own joy in it. To the friends in Mississippi who made this trip possible and whose prayers built a wall of protection about us all the way, we owe a life-long debt of gratitude which it is impossible to express or repay. We shall do our best to be more serviceable to you and to the world because of this journey abroad.

The visit to the Alliance and to the various countries of Western Europe has put windows in our soul through which we shall look with joy all our days, and through which will pour we trust light and inspiration upon all the pathway of the future. Its value is incalculable and I am wishing that many more of our people may have such an opportunity in the years ahead. We enjoyed every hour of the way and not the least the getting back to my own people and my own work.

And now to the work again! There's hardly any joy like the joy of work, and there's plenty of it for us all. I had lost connection for a while with things in Mississippi. It is wonderful how things move right on, and in two months of absence one hardly knows "where he is at". It is as if a storm had destroyed all the telephone and telegraph wires and we had been cut off from all communication. Think of not seeing a copy of the Baptist Record for weeks together. One can hardly be said to be alive at all. I have been asking questions ever since I got back and trying to catch up with the procession.

My time will be divided between work in the office, where I edit the Record, and visiting the associations, where the fellowship of the saints is sweet and inspiring. May our Father turn all the experiences of these past weeks into helpful ministry in his work and to his people.

I cannot express too strongly my appreciation of the good work of all who helped to make the Baptist Record in my absence. I do not see how it could have been better. Mr. Crawford H. Lipsey occupied the editor's chair, and everybody about the office helped, and many out of the office. The whole force in the printing office and mailing office did beautifully, and the spirit of co-operation was upon everybody. I do not believe there is another body of men and women anywhere who work so well for the common interest. And there was one at home whose self-

sacrificing interest and co-operation made possible the trip and the homecoming a doxology. We praise the Lord and get to work.

I WOULD, YE WOULD NOT

It has always been exceedingly hard for men to come to any real and adequate knowledge of God. This is due to the limitations of the finite mind in its efforts to take in the infinite. It is due yet more to the limitations and perversions which sin has brought into our lives. It is not due to any unwillingness of God to be known. On the contrary, all efforts at self-revelation on his part and all efforts to come into men's lives have been in some form an expression and verification of the words, "I would, ye would not". Men have refused God's urgent and constant proffers of aid. "He came unto his own, and they that were his own received him not". "If thine eye be single, thy whole body shall be full of light". "It is the will of God to make known the riches of the glory of this mystery". "I have many things to say unto you, but ye cannot bear them now". "I am the light of the world, he that cometh to me shall not walk in darkness". "I have not called you servants, but friends, because all that the Father hath given to me have I made known unto you". "Nothing is hidden but that it may be made known".

All these scriptures, and many more; indeed all the scriptures are a proof of the desire and purpose of God to communicate with men, to share with them the things of God. But it is not simply his purpose to reveal certain things or truths to men. It is his desire to reveal himself to us, to come graciously and mightily into our lives, to share our burdens, to lift the weight of our sins from off our shoulders and to put purity and righteousness and holiness and power into us and our weak lives. To give himself not only for us but to us, to dwell in us and work in us all his holy will, to reproduce in us his life. This is the yearning desire of Christ Jesus our Lord.

Some way, through the refracted rays of light that pass through our ignorance and sinfulness, the vision of God is often perverted; as in some curved mirrors the image is reversed. We think of God as afar off, when he says he "is not far from any one of us". Yea, he says, "In him we live and move and have our being". We think of him as hard to approach, when he says, "We do not have to ascend into heaven to bring Christ down, nor descend into the abyss to bring him up from beneath. The Word is nigh thee". Yea he is saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest".

Let us get back a little while to the scripture with which we started: "I would; ye would not". You will find it full length in the account of Jesus' Lamentations over Jerusalem, in which his breaking heart finds expression in the piercing wail, "O Jerusalem, Jerusalem! How oft would I have gathered your children together as a hen does the chickens under her wing; and ye would not!" Let us not think of this cry as his feeling for Jerusalem alone. Let us not use it merely as the call of Christ to the lost, those that perish without hope. It is all this but it is more. His heart was at the breaking point for a lost world, of which Jerusalem at the moment was the embodiment and symbol. But how many times has he had to say to the Christian man or woman, "I wanted to help you; I was eager to come to your relief; I so wanted to come in, but you would not".

Remember that it was to the church member, the individual Christian in that degenerate group at Collosae whom he had to reprove and chasten, that he said, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come into him and sup with him and he with me". There is never a time in which he does not stand near longing to give us of his strength when we are weak, his wisdom when we are ignorant and confused, his righteousness when we are tempted. He is made of God unto us wisdom, even righteousness and sanctification

and redemption". Have we not often kept him from helping us, by ignorance or wilfulness? If we will but let him, he stands ready to work in us to will and to do of his good pleasure. Are his words not a reproof to us, "I would, ye would not". May we not say henceforth, "Lord, I will"? It is thus that we may know the "riches of the glory of this mystery, which is Christ in you the hope of glory".

LANDING IN EUROPE

This is my last chance I reckon to write you before we go ashore. We have had a pretty interesting time inside most of the time. Yesterday was misty and foggy all day. At such a time they keep two extra watches out on the stern of the ship and do not allow other people out there. Late in the afternoon the fog was so thick they started the "fog horn" blowing, which is simply a coarse steam whistle like that on a Mississippi River steamer. I was afraid this would continue all night and interfere with sleep, but it quit about dark, as the fog got better. We have had a fog on all day today, but it has not been thick enough to require the use of the fog horn. As a consequence of the fog we have not made as good speed in the past twenty-four hours, only 360 miles, while we have been making up to 396. At noon today we were said to be only 340 miles from our stopping place in Ireland, which we expect to reach by ten a.m. tomorrow. And we expect to get to "Glahsger" some time tomorrow night.

I have already been down to the assistant "Purser's" office and gotten my "landing card", without which no "alien" is permitted to land in the "United Kingdom". How would you like to be called an alien? You see it all depends on "where you are at". I also went up to the "social room" at the hour appointed, ten o'clock this morning, and purchased all the stamps they would sell me, ten at four cents each, to send my letters and cards home and to various friends in the U. S. A. Ten stamps was the limit for each person, but I found a lady who was standing in line after I got out who volunteered to get me six more, as she only wanted four for herself. I then went down to the assistant purser's office to find out how much postage it took for my three kind of letters. I only had one kind of stamp, 16 in number, and he told me that one of these would take a post card or a letter and that the heavier letters I sent to you and the Baptist Record would take more. He wanted me to get stamps of a smaller denomination and insisted that I was "wasting a 'hay-p'n'y'". I told him I had rather waste an English "hay-p'n'y" than my good American time. I suppose it was like putting six cents on a letter when five cents was enough. And then an officer on board, I don't know their degrees and entitlements, told me I could mail it on board this ship if I wanted to but it would go on to "Glahsger" and catch a fast ship there, or I could take it to "Glahsger" myself and mail it there. I dropped it in the mail box on the ship and this one with those I couldn't get stamps for I will carry to Glasgow myself and get some stamps and mail it there. I sure hope you get them both, for I have spent a good deal of time on them, as well as those to the Baptist Record.

In the room where I am writing now there is a string of "aliens" standing in line waiting to get their landing cards. I saved myself that trouble by going down to the office this morning and getting that attended to.

Night before last we had an "impromptu concert". Somebody went around in the afternoon to engage all the "local talent" for the occasion. I did not wish to be engaged, not being particularly "talented", and there was more than a plenty without me. They had songs and stories, a charade and a sort of combination singer and impersonator, a little sawed off fellow who made a fool of himself for others. The songs were mostly Scotch, such as Scots who ha' wi' Wallace bled, My Ain Folk, Will ye no Come Back Again, etc., etc. Dr. Wilson told some Negro

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stories, which seemed to be enjoyed. An old Irishman who has been in America 67 years told a good many Irish jokes. The charade was by a girl (or two) from South Carolina.

Say, there is a woman sitting opposite me at this desk, also writing, who is for all the world like "Maggie". I haven't seen "Jiggs" unless he is the old Irishman who told the jokes. Don't you wish you could see her? She could sit for Maggie's picture; maybe she did.

Yesterday morning the first public service was conducted since we started from New York. Dr. Robertson was master of ceremonies, and I was asked to preach, which I did, preaching just fifteen minutes (Can you believe it?). I tried to preach a plain gospel sermon from Jno. 3:16, and the people were interested. I was trying to make plain the way to be saved. I concluded with telling the account of Frances' experience in becoming a Christian. Many were in tears and many spoke to me after the service who were of course strangers to me.

I have greatly enjoyed the fellowship with the brethren who are on the way to Stockholm. I am afraid we have not been serious as often as we should, though we do sometimes get down to serious conversation. Most of the time the bunch seems willing to relax. Say, we do have soup by more names than you ever heard of. They are like preachers who change their text but preach the same sermon. Yesterday we had "pource de lentilles", which in any country home in Mississippi goes by the name of "bean soup". I can drink it with almost any title, for a rose is liable to smell as sweet by any other name. The only thing I have purposely declined is "English pudding with brandy sauce", for reasons that may be apparent. One brother (not from Mississippi) took it and declared it O. K.

There was another service on board today at 2:30 p.m. Yesterday's service developed the presence of four missionaries on board, three American and one Irish. One is a lady who has spent 5½ years in Nigeria, Africa, and is now going back after recuperating in America. I don't know what denomination she belongs to, but she certainly made a good talk and did not want to quit when her time was up. The "Irishman" missionary is a girl who is going to China as a medical missionary, Presbyterian, probably to Manchuria. She has been visiting in America and will spend a while in Ireland before going to her work. A young man and his wife and baby are going to a Northern Methodist mission in Rangoon, Burmah. She spoke briefly and sweetly. He spoke more at length. The Irish doctor girl said only a sentence or two, was nervous and said she could not talk—to a crowd. Dr. Robertson of Senetobia also had charge of this service.

They had a "whist drive" last night in the dining room, beginning at the sound of the gong at 8:30. I am not familiar with the program and will not undertake to give it.

Tonight there is to be another concert, and Dr. Wilson of Tennessee is on the program again; so I judge they liked what he gave them two nights ago. Tomorrow is Sunday and I wish I could go to church with you.

Sunday Morning

When I waked this morning, later than usual, I was told that we were off the Irish coast. I dressed and went on deck and saw half a dozen fishing boats, "trawlers", and a whole flock of sea gulls. These were on our left. On the right lay the first land we had seen for more than a week. It looked low and dark, hardly distinguishable from the clouds. It was still somewhat cloudy and misty. But the land was unchanging while the clouds were moving. Soon we could distinguish the land plainly, rough and broken. They told us we were off the coast of "Doneghall". We passed a light-house which was on shore and looked from a distance like it might be a city hall in America. The people who are to land in Ireland are astir and chattering. The hold into which the trunks were lowered in New York is now open and the trunks are being hauled up. Stickers (from the ship) have been

furnished us for our hand bags, which they say we have to put on. You never know whether people on ship are telling you the truth or whether they are just talking through their hats.

Sunday Afternoon

Dr. Wallace preached a good sermon this morning on "A man shall be for a refuge", etc. There were not so many people "in", (not "out") to the service because a good many were out looking at the land for the first time in a week. It was "norated" around that we were to put off the passengers for Ireland this morning and there was considerable stir. Sure enough as we turned into an estuary we took on a new pilot who carried us I should judge some fifteen miles further. The coast of Ireland is very pretty from this point. It is certainly well named the "Emerald Isle", a beautiful green. The sun was not shining out, but there was no fog and we could see the shore very well. Various shades of green, all seeming to be laid out in plots like a checkerboard. The "fences" seem to be hedges. We could now see a few houses, and then a few towns. And then we could see a few people, apparently boys down on the beach waving at us. We could see cattle grazing on the hillside. We passed an old castle, a big part of it in ruins, and on top of the ruins two people walking. This seemed to be some two miles away. It was interesting to see them take on the pilot. A boat propelled by long oars in the hands of four men pulled alongside as we slowed up. They had to work in a hurry to grab the ropes by which they were held to the ship. As soon as the pilot was on, they pulled away for the shore.

We did not go down to Londonderry, but a boat about the size of a Mississippi River transfer boat came alongside at Moville and took off the passengers for Ireland, and their baggage. This was an interesting procedure. The boat was lashed to the ship and a gangway was put over. There seemed to be about a hundred who got off. Some who had tickets for Glasgow wanted to get off in Ireland, but were not allowed. They have to go to Scotland and back to Ireland. There is a lot of red tape in this business and you never know when you get through. When we got rid of these Irish passengers we turned round, for we were going south, and went back out of the estuary, and are now going northeast. We passed an island a little bit ago. A man (Scotch) told me it was the "Island of Isla". I swallowed it till I went and looked at the chart in the hall and found we don't go near Isla. From the chart it seems to be Sandal, but "search me". It is Scotland anyway and from this on we will see only Scotland. There is always something new to see.

This has not seemed much like Sunday, for the ship unloaded a bunch of folks and baggage for Londonderry and we have been all the afternoon passing very beautiful islands. At this writing, when the ship's clock says eleven o'clock (at night), I have just come in from the deck and must tell you a little, for I don't know when I will get another chance. It is light outside, nearly enough to read, though it is cloudy. You see in this latitude the twilight lasts at this time of the year nearly all night. The ship is astir with people who are trying to see of Scotland what they can. A few for the first time, others after several years in America (one man told me he had not been back for 45 years), others only after a short trip abroad. We are now going up the Clyde River, a short distance from Glasgow. We have to depend on the tide to get in. And we are to have breakfast at six o'clock in the morning and get off as soon after that as we can, or they will let us. We have tipped the dining room steward and the bed room steward and the deck steward, the musicians, etc. The newsboy only remains to be tipped, I think.

There are beautiful green slopes everywhere and very quaint villages. Along the coast we often pass groups of tents very much as we saw at Colorado Springs. We took on a new pilot at Gourrock. Then we came to Greenock, which these Scots say is the greatest shipbuilding place in the

world. But you never can tell. We passed a large house just before reaching the town, where there was a big U. S. flag waving from a pole and another on the house. I don't know whether it was the summer home of the consul or some rich American. We passed also four big American battleships in the River Clyde. They pointed out to us the place, not the house, in which Harry Lauder lives, and we are now in between the banks of the river of which he sang about a roaming in the gloaming on the bonnie banks of Clyde. They also pointed out to us the hill on which Highland Mary is buried about whom Burns wrote.

This afternoon I found a long line of people standing and learned from them that more inspectors had come aboard and we had to have our passports examined and our landing cards stamped. When I had stood in line for an hour to get mine fixed up and was the third from the inspector's table one of them got up and said he had to go to dinner. I protested that I had been in line for an hour and was willing to miss my dinner to get done with this. He agreed to stay ten minutes more, though he said he had been on duty since 4 a.m., and then called for all the British in line to come first. It's bad to be an alien. But I got my card stamped. That work is still going on at eleven o'clock tonight. There is enough red tape left in the world to "bind the sweet influences of the plicades", or most anything else.

Pastor W. I. Hargis rejoices in a great meeting at Union Church, Lafayette county, in which seventeen were baptized, one received by letter and one came back from the Methodists. Brother Fred Varner preached to the satisfaction of all. He was born and reared here. The church is only two years old, and now has a nice house, well furnished, and making good progress. The association meets here September 11.

A Texas state college is said to give ten demerits to a student who does not attend the Sunday School of his choice. Suppose there is no Sunday School of his choice, or suppose he is a Hardshell and doesn't believe in Sunday Schools. Where is his religious liberty?

Brother J. S. Riser, Jr., known among his pals as "Sunshine", is spending a few days with relatives and friends in Mississippi. He has another year at the Louisville Seminary and in the meanwhile is doing good work as pastor of two churches in Indiana.

Pastor Cleverdon rejoices in a good meeting at Raymond in which he preached. There were about twenty-five additions to the church. At Terry he was assisted by Brother Haight from the Bible Institute in New Orleans.

Secretary Edgar Godbold paid this office a brief visit recently on his way to take charge of Howard Payne College in Brownwood, Texas.

The Budget-Stewardship Commission in Arkansas has requested that every associational sermon this year shall have stewardship for its subject.

Brother Tom Tomlinson of Griffith Memorial Church reports a fine meeting with Pastor R. W. Bryant at Hopewell Church in Copiah county.

It is said the Ku Klux Klan has bought Valparaiso University in Indiana.

"STEWARDSHIP NUGGETS"

Under the direction of Mr. N. T. Tull, Jackson, the Budget-Stewardship Director, there will be conducted in the Baptist Record during the next few weeks a column styled "Stewardship Nuggets".

Contributions are requested—original thoughts, quotations, clippings, not to exceed one hundred words. Credit will be given to each contributor. Send direct to Mr. Tull.

(Continued from page 3)

quarters in American education to realize this truth and to know that the German system of materialism and modernism has broken down in the centers of its origin. If what this German professor said is true, there is a new hope for education and religion in the day ahead.

Our American party went away from this Baptist service in Berlin with a deeper feeling of appreciation and admiration for our Baptist cause in Germany. We glory in a fellowship which cannot be torn asunder long by the horrors of war. One of the great messages of the World Alliance was the demonstration of a new world-wide fellowship in the truth—its love and proclamation around the world for our Baptist brotherhood. The expressions of loyalty to the simple doctrines of the Word of God expressed by so many of our American speakers at this German service were received with hearty approbation by the nearly a thousand Germans there present. Our prayer is that God will put the seal of His great blessing upon our German brethren, give them a new day in soul-winning, and the demonstration of His power in their work against the overwhelming odds of state churchism, ritualism, and so on.

We will not soon cease to thank God for the benefits derived from this association with our German brothers in Christ in their capital city.

BAPTIST CONGRESS

When this body met in Stockholm on July 21, 1923, there were present something like three thousand Baptists representing virtually every country on the globe. In the auditorium were displayed the flags of thirty different nations.

It has occurred to me to write down some of the blessings that may come from such a cosmopolitan meeting.

The first that impressed me was the world-wide fellowship. As one took his seat in the Congress hall he might discover that the brother at his right was a Baptist preacher from Denmark and that the sister on his left had come from Australia. When Robert H. Coleman of Dallas, Texas, announced Coronation and invited all to sing, the representatives from the ends of the earth responded in their own tongues in which they were born, but there was a glorious harmony in the spirit and melody. During periods when the President gave opportunity for short voluntary prayers, it was thrilling to hear the prompt expressions of homage to a common Father from so many fervent souls. All were happy that the God whom we delight to worship needed no interpreter but is equally familiar with every language that voices the sentiments of a loyal spirit. It was the fellowship of kindred spirits, springing from a common fellowship in Jesus Christ.

The second benefit that may be realized from this Congress is the promotion of unity in doctrine. There are some differences of opinion, but a frank and fraternal interchange of ideas has a unifying tendency. The message which was presented to the Congress by Dr. Mullins as Chairman of the Committee and endorsed by a practically unanimous vote, was a statement of doctrine and policy that Southern Baptists can heartily approve. While this comprehensive and significant deliverance is not binding on the private conscience nor has it the power to alter the policy of a local church, at the same time it should have a most wholesome effect in bringing the Baptists of the world to see eye to eye. This message is intended primarily to promote harmony among Baptists everywhere and at the same time to give to all Christians and to the leaders of thought in every realm an adequate conception of those principles which Baptists regard as Scriptural and so vital to the highest welfare of mankind.

In the third place, such an assemblage of Baptist hosts must greatly inspire the weak bands that are isolated and undergoing severe persecution. It gave new hope to the representatives

from Roumania and Spain to learn that they belong to a mighty band of disciples who have the same faith, large numbers, and abounding resources. They return to their fields with fresh courage as they are assured of strong sympathy and re-enforcement from their brethren of other lands.

Many of us were greatly moved as the messengers from Russia, Germany, Hungary, Roumania, and other lands expressed their gratitude for the relief already received. It was a God-send to widows and orphans and to struggling churches.

In the fourth place, this Congress should prove of untold value in formulating and promoting a Baptist world program in which the Baptists of the earth shall operate in parallel lines, avoid all duplication, conflict and waste of energy and bring the impact of their combined power to bear against error and sin everywhere and compell the world to give attention to their cherished doctrines of a spiritual church membership, scriptural baptism, individual responsibility, soul liberty, and separation of church and state.

CLARKE COLLEGE

The sixteenth session of Clarke Memorial College opens on September 12th with the brightest prospects in its history. We are expecting to have the largest enrollment that we have had in a number of years. Already, we have a large number of requests for reservations, and room deposits are coming in daily. We will have more than three times as many girls in the boarding department as we had last year. Every room in all of our buildings has been made new this summer. We are installing a new heating plant in the administration building, which will add much to the comfort of our students. The plumbing in our dormitories is also being overhauled and will be in perfect condition.

Our field workers this summer have met with great success, and have found more interest in Clarke College than has been manifested heretofore, and we have been able to get the school before the people in a greater way than formerly. We have students coming from every section of Mississippi, and several from other states.

We have this session an unusually strong faculty, a group of live-wire men and women at the head of the different departments, all of whom have had special training in their respective places. Our faculty is now complete, and consists of the following: M. C. McDaniel, A.B., head of the department of mathematics and philosophy; C. T. Davis, A.B., Th.M., M.R.E., head of the department of Latin and Greek; T. J. Farr, A.B., M.A., head of the departments of English and Education; R. L. Caylor, A.B., head of the department of science, and athletic director; Miss L. E. Sheppard, A.B., head of the department of history and commercial science; Mrs. Jeff Kent, head of the department of Expression, student Blue Mountain College, one year Shorter College, student two summers each and certificates from Vanderbilt and Emerson College, Boston; Miss Cora V. Norton, teacher of voice and piano, who in addition to being a graduate of M. S. C. W. has had training for five summers in Bush conservatory of music, and other famous places; Mrs. H. T. McLaurin, M.L., lady principal; the President will have the department of Bible.

In addition to giving two years of high grade college work, we offer four years of accredited high school work. It is a decided advantage to have the high school course given here, because the students taking this work have the same scholarly teachers, and the same advantages as those taking college work. We can take care of students who lack one or two high school units, and at the same time give them part college work. By doing a little extra work in the summer, we enable a number of students to save a year's work.

One thing that has appealed to the fathers and mothers is the fact that we employ only Christian teachers, all of whom are Baptists, and that we

lay special stress upon the moral and spiritual development along with the mental and physical. No parents need fear about their son or daughter's welfare for each student will be looked after carefully, and will be under the personal oversight of the teachers, and not lost in a mass of students.

Our athletic department is attracting a number of students. We have one of the best coaches in the state, and this session we will have strong athletic teams. A number of the finest athletes from the high schools have already enrolled with us.

One other thing that has especially appealed to so many is the small expense at Clarke, as compared to other schools of similar advantages.

We give you service, and we save you money. Write for catalogue.

H. T. McLaurin, President.

HOW THE MEN HELP

From Water Valley

I feel moved to write you of our work here, not in any spirit of boastfulness, but in the hope that some one else will try what we are doing and get something like the blessing we are getting.

In April of this year Brother C. P. Meeker, assisted by Harry Clark, singer, and Geo. Schular, pianist (all of Chicago), conducted a great meeting here. The Sunday after the meeting closed, on April 22nd, a few of us organized a Prayer League under the name of Meeker Memorial Men's Prayer League of the First Baptist Church of Water Valley, with the avowed purpose, and that only of supporting our pastor.

We soon became impressed that the Lord wanted us to do something for the country churches near us. We started this. One of them asked us to organize a Sunday School, with us furnishing the superintendent and teachers. We did this, with volunteers. We now have three Sunday Schools to which we are furnishing superintendent and what teachers they are not able to furnish. The teachers from the Prayer League and the ladies of the church.

After we had started in Sunday School work we got an invitation from Brother Metts to take charge of the services one night at a meeting he was conducting at Taylor. We went praying the Lord to lead us in the service. After the service Brother Metts opened the doors of the church and four grown people professed religion. Since then we have helped with three other meetings. At our services we have had two more conversions, and the four meetings in which we have taken part have had more than fifty.

As all our members are working for their living we find it hard to go oftener than once each week, and we have invitations which will keep us busy for the next three weeks.

We have instructed our pastor "to go and preach", and he has been doing that very thing. As one of the results, we think, of our work we have a house full at each service on Sunday, and a good congregation at the Wednesday night prayer service. We have a baptism nearly every Sunday night, and some one added to the church at nearly every service. Every visiting preacher has commented on the size of our congregations.

Now we do not take any credit for this. We want the Lord to have it all. He is simply blessing us because we are doing a part of what we can.

The men of Taylor have organized a Prayer League on the same line as ours, and going out after work as we are. We have met them twice at country churches, and through the instrumentality of our two leagues we have been the means of settling two neighborhood fusses, of which we knew nothing, until after they had settled them.

We would like to hear of some other church organizing and going out and doing the work He leads them to do, as we are trying to do.

Fraternally, yours,

H. G. TALBERT, Secretary.

SERMON BY REV. BEN COX

Pastor Central Baptist Church, Memphis, Tenn.

Subject: "The Last Promise and the Last Prayer in the Bible." Revelation 22:20.

Somebody tells us that there are 30,000 promises in the Bible. I wonder how many of these promises are really our own possession in a practical way? Thirty thousand in the Bible. I wonder how many of them we really know? How many of the 30,000 are yours when you come to pray? How many of the 30,000 are yours when you come to need comfort? How many of the 30,000 are yours when you find yourself needing help in solving life's problems? How many of the 30,000 are yours for practical use when you are called upon to comfort others? Can you go to them with the precious promise: "Call upon me in the day of trouble and I will deliver thee and thou shalt glorify me." "When thou passest through the waters I will be with thee, and through the rivers they will not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." How many of these 30,000 are your practical possession when it comes to winning the lost? Can you go to them with the promises that fit their condition? How many are yours when you seek to win back into the right way those who have wandered away? 30,000—do we own really one-tenth of them? 30,000, can we grasp one-tenth of one-tenth—3,000? If not, can we really lay hold of as our own practical personal possession one-tenth of one tenth, 300? 30,000—do we really own one-tenth of one-tenth of one-tenth, 30? Once in a while you will find a professing Christian who cannot on short notice lay hold on one-tenth of one-tenth of one-tenth of one-tenth, which would be three out of the 30,000. Peter calls them "many great and exceeding precious promises," and they are. Sometimes they are compared to promissory notes in the bank of faith. There are notes in Memphis banks that you could not buy for 99.9/10 on the dollar. The value of the note is decided by the ability and the veracity of the maker of it. Apply that test to these promises and they are "exceeding great and precious."

Of these 30,000 I feel safe in saying that the last one in the Bible is one of the most important of all—"Behold, I come quickly." It refers to the reigning Christ who came first and was rejected but who is coming again to take the sceptre in his hand.

A few days ago at the Noon Prayer Meeting the calendar text was Psalms 2:8—"Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." With many others, I used to think that this referred to the spread of missions, and that the Lord was speaking to human beings and promising thus to bless their missionary effort. I see now that he is speaking to his Son who is coming to reign. The rulers take council against him, but still he will come. The promise stands. At this time the "earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea." To the Christian, much depends upon the coming of the Lord. We have no hope of the resurrection of the righteous until he comes. We have no hope of meeting our dear lover ones who have died until he comes. The Christian has no hope for the crown of reward until he comes. He has no hope for complete satisfaction until he comes. "I shall be satisfied when I awake in thy likeness." There is no hope for world peace until the Prince of Peace comes and takes charge. There are those that claim that this promise and prophecy have already been fulfilled, but we must bear in mind that we cannot judge the Lord according to our annual calendars and our watches and clocks. We must not forget that "one day is with the Lord as a thousand years, and thousand years as one day." The Bible teaches that Jesus will come and claim his bride as soon as the last member has been gathered into the body of Christ. There are many of us who hold that if the Christians in

the early day had not gone off into formalism and worldliness, the bride would have been gathered in before, and the Lord would have come. The Lord's people may retard his coming by unfaithfulness and may hasten it by faithfulness. The Lord is not slack concerning his promise as some men count slackness."

The coming of the Lord is not fulfilled at death. For instance, if you insert the word "death" in some passages which speak of his coming you will see what a peculiar reading you will have. For instance: "For 'death shall come in the glory of his Father.' Matt. 16:27. 'When 'death' shall sit in the throne of his glory. Matt. 19:28. 'Hereafter shall ye see 'death' sitting on the right hand of power and coming in the clouds of heaven.' Matt. 26:64. 'Behold he (death) cometh with clouds and every eye shall see him. Rev. 1:7. 'For our conversation is in heaven, from whence also we look for 'death'." Phil. 3:20. "And 'death' himself shall descend from heaven with a shout." 1 Thess. 4:16. Now, if we are not justified in saying, "Death himself shall descend from heaven with a shout," neither are we justified in saying, "Watch, therefore, for ye know not what hour 'death' shall come."

Again, the Lord's coming was not fulfilled at the destruction of Jerusalem, for Jerusalem was destroyed in A. D. 70, while the Revelation from which this text is taken was not written until A. D. 96, 26 years later.

The promise of the Lord's coming was not fulfilled at Pentecost, because we see more about the Lord's coming after Pentecost than before Pentecost. The Bible seems to teach that at his first coming his bride will be caught away from the awful tribulation which is to follow. Then will come back with him to reign, he with his headquarters at Jerusalem on the throne of David. I fancy I hear some of you asking yourselves the question, "How can that be possible? How can he rule the world from Jerusalem?" Last Sunday one of our deacons said to me, "I have heard three sermons today—one from Pittsburg by radio and a part of Dr. Riley's sermon from Minneapolis by radio, and then yours to-night." If it is possible for this deacon to do that, it does not appear very difficult for Jesus to be able to arrange matters so that he can speak in Jerusalem and we can hear him in Memphis, Tenn. I think the Lord is allowing us to lift the curtain from these wonderful forces which are not being invnted but being discovered, in order to open your eyes to the wonderful possibilities of things whn he is here in charge.

After all, the principal thing for us is to be able to pray this last prayer in the Bible. When he says to us in the last promise: "Behold, I come quickly," can we really pray in response, "Even so, come, Lord Jesus." Can we pray it in practice as well as in word? Let us bear in mind that our prayers are never any stronger than our practice.

An old darkey in a meeting one night said: "Brothers an' sisters, you know an' I know that I hain't been what I oughter been. I've robbed hen' roosts an' stole hogs an' tol' lies an' got drunk an' slashed folks w' my razor, an' shot craps an' cussed an' swore; but I thank de Lord dere's one thing I ain't neber done—I ain't neber lost ma religion." You say that is far-fetched. It is, I admit, but I fear that old darkey has lots of company in the stand he takes. I repeat, your prayers are never any stronger than your practice.

Soon after I commenced my pastorate here I told you of a picture I saw in the Rams Horn. It was a picture of so-called family worship. The father was telling the Lord what to send to the poor widow across the street. He was so good to the Lord that he was making a catalogue of the things she needed and was telling the Lord just how to send and what to send. His wife was shedding crocodile tears of sympathy. The boy was not shedding any tears and was not doing any praying, but he was doing lots of thinking, and when his father said "Amen" he got up and, walking to him with his hand extended, said,

"Pop, give me your pocketbook and I'll go over there and answer your prayer myself. I must confess that I have lots of sympathy for that boy. Your prayers are no stronger than your practice. Paul reminds us that "he that hath this hope in him purifieth himself even as he is pure." When we pray "send forth laborers into the harvest" what is our practice? Are we willing to be one of those laborers ourselves? Are we willing for our sons, daughters, brothers, sisters and the test to be laborers, or are we like the preacher who preached a very eloquent sermon one day and prayed a very impressive prayer for the Lord to force out laborers into the harvest, and then he called for volunteers. The first to stand was his own daughter. The eloquent preacher shook like an aspen leaf. His face grew pale as he said, "Daughter, I did not mean you!" Then he was not praying at all, but simply braying. His praying amounted to little because it was not backed by his practice. Are we really praying in a practical fashion for the Lord to come? Are we doing this in our business life? Will your lodges stand the test of the Lord's inspection? Will your business methods agree with his teachings? Can we stand the test in politics? Can we stand the test in our home life? Have we taught our children to die, for if we have not taught them to die, we have not really taught them to live. Are we teaching our sons and daughters that the most important thing in all the world is so to live that we can really and honestly pray the prayer, "Even so come, Lord Jesus?" Can we stand the test in society? If we care more for the ballroom than we care for the prayer meeting room we are not really praying that prayer. Can we pray the prayer in our church lives? When something needs to be done in the church, are we willing to give just tag ends of time or talent or influence or are we willing to put the very best of time and talent the Lord has placed in our hands upon his altar for sacrifice and service? Are we really "good soldiers of Jesus Christ" in this warfare against the "prince of the power of the air, the spirit that now worketh in the children of disobedience?" Much is being said in the press lately about hidden German arms that are being discovered, but I want to say to you that this is not nearly so bad as the hidden munitions of war that Satan has. He is more wily and more treacherous than anyone. The Bible warns us against him. I hate him with a deadly hatred.

Friday morning a man asked me to meet him at the postoffice at 2:45. I promised to do so, forgetting that it was Friday and that it would break into my hospital visitation. As you know, we usually come in touch with about 300 sick people every Friday afternoon. We got entirely through the General Hospital and partly through the Baptist Hospital. Then I had to quit for a while and come down to the church for the wedding, but when I got here I found that the Lord needed me here for the wedding only incidentally, for as I passed through the Sunday School room there laid a dear friend of mine helpless, poisoned with denatured alcohol. I felt very blue as I saw him there on the floor not six feet from the seat in which he sat when he was converted three years before. The poor fellow had made a brave fight. He had not drunk a drop for three years. Somebody got him to drink a spoonful of whiskey, the old craving came back, and down he went because of the power of the devil. I repeat, I hate him with a deadly hatred, and I resolve by the grace of God that I am going to give him all the trouble I can, in the power of the Lord, as long as I live.

The efficient Superintendent of the General Hospital had the ambulance here within five minutes after I called. Faithful doctors and nurses ministered. Glad to report that he is now entirely recovered, and is the same fine-looking Christian gentleman as before, happy in the service of the Lord.

Mississippi Woman's Missionary Union

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

Material to Be Used in the R. A. State Week of Prayer Program

(Our Week of Prayer for State Missions will be held September 30-October 5. The programs will be sent out in time for each organization to get them up. But some material, such as songs, poems, etc., are printed on this page; and we trust this issue will be kept for future reference. As seen by our heading here is material to be used in the R. A. program.)

"Outside Our Door"

We talk of missions far away upon some sunny isle,
 We sing of teaching heathen of our Saviour all the while
 Yet Jesus taught us plainly tho' we sailed for foreign shores,
 We should not forget the need who are just outside our door.

Within our state the needy are; the orphans piteous cry;
 The aged ones who served their day must not be left to die.
 The sick and helpless, sin-sick souls are calling by the score
 Let's not forget the needy ones who are just outside our door.

"Your Work and Mine"

In living this life 'mid joy and strife,
 There's a task for every one;
 A work for me and a task for you,
 Without us 'twould go undone.

There's a man next door who is needy and poor,
 There's a heart that's bleeding and torn,
 There's one in whose soul all hope has died
 There's a life where hope's yet unborn.

There's a friend who needs a cheering word,
 There's a face that wears no smile,
 There's a mind that's burdened with doubt and fear,
 Yet he waits for a task worth while.

In living this life 'mid joy and strife,
 There's a task for every one;
 A work for me and a task for you,
 Without us 'twould go undone.

R. A. Booster Song

(Tune, "Bonnie Blue Flag")

1. We are a band of R. A. Boys and love our Chapter dear;
 So may we help to make it grow throughout each passing year,
 We'll be on hand when R. A. meets, each lesson well we'll learn,
 We'll strive our leaders e're to please and every honor earn.

Chorus:

Hurrah! Hurrah! for R. A. Work Hurrah!
 A song we'll raise of love and praise
 For R. A. Work Hurrah!

2. There's lots of work R. A's. should do to bring His Kingdom in,
 For we are His Ambassadors in this great world of sin.
 We'll try to get each good old sport who ought to join our band
 And make our State in R. A. work lead all the whole Southland.

3. In Bible Study and Missions too we ever will be true,
 In Stewardship of self and time in prayers and money too,
 The duties first of Page, then Squire and Knight we will fulfill
 And then as an Ambassador we'll try to do His will.

4. Our loyalty to the Campaign we pledge most heartily,
 To all the causes it supports we'll contribute worthily;
 We'll back our workers with all our might in home and foreign fields,
 Should He call us to join that band to His dear voice we'll yield.

Material to Be Used in the Sunbeam Program for Week of Prayer

"Christ has no hands but our hands to do His work today;
 He has no feet but our feet to lead men in His way.
 He has no tongue but our tongue to tell men how He died;
 He has no help but our help to bring them to His side."

The Fields Are All White

The fields are all white and the reapers are few,
 But little we know and what can we do
 To work for our Lord in His harvest?

We'll work by our prayers, by the money we bring,
 And the small self denials, the least little things
 May work for our Lord in His harvest.

Until by and bye as the years pass at length
 We too, may be reapers, and go forth in strength
 To work for our Lord in His harvest.

Material to Be Used in Y. W. A. and G. A. State Mission Week of Prayer Program

(Tune, "America")

"Our State for Christ"

"Our State for Christ!" we cry,
 We lift this banner high;
 In God our strength.
 Oh, that His story told,
 By champions firm and bold,
 Would bring within the fold
 Our State at length.

"Our State for Christ!" we cry,
 And lift to God our eyes
 In fervent prayer.
 Our gems to Him we bring—
 And every treasured thing

A grateful offering
 To Him we give.

"Our State for Christ!" we cry,
 O, Christians, let us try
 To faithful prove.
 O, let us strive and pray,
 And labor, ere the day
 Shall vanish quite away,
 To spread His love.

"Giving, Yet Receiving"

Counting your treasure God's bounty to measure.
 Give, and the gift shall but add to thy store;
 Fullness bestowing from love overflowing;
 Thus does He give when His children implore.

Loving and living enrich thee by giving,
 God will be with thee to bless thee the more;
 Work thro' thy labors, relieving thy neighbors;
 Give by thy hand, to replenish thy store.

Under His guiding, bread grows by dividing.
 "Mine is all thine," can we ask Him for more?
 Sharing His splendor, ourselves we surrender;
 He'll not withhold when His children implore.

Good measure, pressed down, heaped up, running over,
 Give to God's cause, and to you shall be given;
 Good measure, pressed down, heaped up, running over;
 Thus you will lay up your treasure in heaven.

Material to Be Used in the State Week of Prayer Program for Friday for Ministerial Relief

"Our Veterans"—a Tribute and a Plea
 Rev. Wm. Lunsford, D.D., Corresponding Secretary

This is what they are, our "veterans." Why should we not so regard them, and assume the responsibilities which the relationship imposes? Kindliness, forethought and tender provision should be in all our thinking with regard to those old and retired men. Why should we call them ours? Long ago they gave themselves to the ministry of Jesus Christ, as Baptists see and understand the revelations of his work and character, and, in so far as it was in our power to do, we accepted the gift.

In the bygone days of early manhood, when professional, commercial, and industrial careers opened before them, they turned away from these and offered themselves to us for the work of God, the churches and the ministry. From that hour to this, they have first been Christ's, and then ours. They have served with various degrees of faithfulness. Not one has been perfect. Some have given all of their time, others only a part, and not a great part at that. Delicate questions are some of these, calling for the tenderest application of the rule of justice. Our "veterans," who have gone about "publicly, and from house to house," leading men and women into the fold of Christ, and have done it without murmuring. Surely they are ours.

(Continued next week)

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

The Man With a Big Job—The B. Y. P. U. Director

We want to discuss here each week for the next few weeks the B. Y. P. U. Director. This week we discuss "His Qualifications".

1. The Director should of course be a Christian, but in addition to that he should be a "consecrated" Christian, that is he should have a deep conviction as to the worth-whileness of the task, and earnestly desire to see God's Kingdom advance, and be willing to get into the pushing and help it along. Especially should he be consecrated to the task of training the untrained church membership.

2. Not afraid of a BIG JOB. The B. Y. P. U. Director must realize that his job is not a little one, on the other hand he is to look upon it as a BIG job; not an impossible one, but one that will need much of his time and thought. He must see in it his greatest opportunity for service, and appreciate the confidence the church has manifested in him by electing him to so great and important a place as B. Y. P. U. Director.

3. Vision. The B. Y. P. U. Director must have vision. He must look into the future, and must dream of the possibilities wrapped up in such individual member of the B. Y. P. U. To successfully plan he must see something out yonder several years from now that he cannot see now. The world as it is today has been brought about by men who have looked ahead, and the church of tomorrow will be largely what the B. Y. P. U. Directors of today see it to be.

4. Executive ability. A plan without the ability to execute is of little value, so in addition to vision, the Director should have executive ability. He needs to be a general who can give orders in the right way and see that his wishes are carried out, to do what he must be a person in whom the young people have confidence, you cannot lead people who do not love and trust you. The B. Y. P. U. Director must know how to put over his plans.

5. Know the work. A knowledge of the B. Y. P. U. work is of course vital. A knowledge of what needs to be done, and how best to do that thing. To know just who should be in the Training Service, and to know just the proper methods to be applied in each of the several unions in the church to cause them to attain unto the aim of the work will be a matter of constant study. He must know the young people and know how to reach and train each individual. He must know how to organize and how to keep the fires of enthusiasm aflame.

6. Enthusiasm. Young people as a rule are full of enthusiasm. The B. Y. P. U. Director must be enthusiastic, that is he must be thor-

oughly wedded to the work and bubbling over with interest and hope in the work.

7. Faithful. Faithfulness to the task, or constancy is one of the main qualifications of the B. Y. P. U. Director. Dependable, always on the job, means as much to any work as anything else can. Be there every time, and be there first. You can't expect the members, not even the officers, to be faithful and constant if the head is not dependable. Let the Director set the example, do not miss a single meeting if possible and always let it be known ahead of time that you cannot be present.

8. Patience. Do not expect results too soon. Training is a slow process in most instances and much patience is required. Make the best of what you have in the way of equipment, etc., working of course for a better day. To lose your patience is to become discouraged, and to become discouraged means to lose the fight. Never become discouraged and never be satisfied until yours is a 100% department.

How to Qualify

Briefly stated here are five things the Director may do to help him be the possessor of the above mentioned qualifications.

- 1—Realize the responsibility.
- 2—Pray for wisdom.
- 3—Strive for self-control.
- 4—Cultivate the love of friends.
- 5—STUDY—Study the members.

Study methods. Study Missions, it will give enthusiasm and vision.

Next week, "His ambition, the object or thing to be sought after in the organization."

Sunflower County Associational B. Y. P. U.

The young people of Sunflower county under the leadership of Miss Georgia Williams, the efficient Secretary of the District Two B. Y. P. U. Convention, met August 1st and perfected their Associational B. Y. P. U. organization. Mr. Earl Thomas acted as presiding officer, Miss Nell Williams as Secretary and Miss Georgia Williams as Junior-Intermediate Leader until the organization was perfected. Rev. W. A. Sullivan was elected President; J. B. Smith, Vice-President; Mrs. E. F. Mullen, Secretary-Treasurer and Miss Pauline Kincaid, Junior-Intermediate Leader. The next place of meeting. This is going to prove a splendid working force and we look forward to some good results from the organization. Miss Williams, the District Secretary, is working toward the goal of having every association organize its B. Y. P. U. forces so that next June District Two will lead all others in this movement. All others take notice.

The Senior B. Y. P. U. was organized in the Dublin Baptist church, September 2, with 30 mem-

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

The Revised Graded Lesson Periodicals

We have now completed a revision of the Beginners, Primary and Junior periodicals—Pupils' Papers, Teacher's Books and Pictures—for the fully Graded Lessons. These revised periodicals have been received with great enthusiasm. The improvement is marked.

We wish to commend these new periodicals and the Graded Lessons to our capable Schools. They are a great advance over the Uniform Lesson System, where a school is able and willing to do the better teaching that is necessary.

We begin with the Fourth Quarter—October, November and December—a similar revision of the Intermediate Graded periodicals. This will be good news to those using these lessons and should encourage others to take up the graded work in these departments.

We will be glad to give further information.

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS
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M. P. L. BERRY, President

bers. A fine spirit was manifested and all the members promised to do their best.

Mr. Charles C. Magee came over from Prentiss and it was all turned over to his leadership and he told us all about the Union and why we need one. Mr. Magee is a fine B. Y. P. U. worker and President of the Senior B. Y. P. U. at the Baptist church at Prentiss, which has done a fine work in the B. Y. P. U. department. The following officers were elected to lead the B. Y. P. U. for this quarter and promise of having a standard Union. Officers: President, Mr. Olaf Raybon. Vice-President, Miss Lanie McPhail.

Secretary and Corresponding Secretary, Mrs. Katie Mae Applewhite. Treasurer, Miss Carrie Yates. Chorister, Mr. Bossie Johnston.

Pianist, Mr. Buford Dyses.

Quiz Leader, Mr. I. H. Applewhite.

With these officers and the co-operation of each member, we are going to put forth every effort to make our Union the best one in Jefferson Davis county.

We send greeting to all.

MRS. KATIE MAY APPLEWHITE, Secretary.

REV. J. B. QUINN, Pastor.

CHARLES C. MAGEE, Organizer.

Ohio has had prohibition four years. In Columbus, its capital city, the bank clearings for the first half of 1923 are the largest in history—\$410,981,900, an increase of over \$500,000,000 over the first half of 1922 and nearly \$46,000,000 in excess of the first half of 1920, previous high record.

BLUE MOUNTAIN COLLEGE

The Mississippi Baptist Convention made provisions last fall which were intended to place Blue Mountain College and Woman's College on the Recommended List of the Southern Association.

Blue Mountain College had already met most of the conditions necessary but went immediately to work on plans to meet the rest. She expects to meet all necessary conditions.

The head of no department will have less preparation than the M.A. degree and at least three departments will have professors with preparation far beyond the M.A. degree.

Improvements are in progress this summer which are expected to cost about \$40,000.00. Important material improvements were made last year and the year before.

When the fifty first annual session opens next September, the college will be better prepared than ever before in its long history to offer the comforts and the educational facilities which the country now demands.

The new Department of Christianity and Social Relations will be headed by Dr. E. B. Hatcher, B.A. and M.A. from the University of Richmond; Th.M. from the Southern Baptist Theological Seminary and two years of Post graduate work in Johns Hopkins University.

The new head of the Department of Modern Languages has the B.A., M.A. and Ph.D. degrees from the University of Pennsylvania.

All other departments will be headed by teachers of standard educational qualifications and teaching ability proved by successful experience.

We claim that no school in Mississippi offers better advantages than Blue Mountain College offers in Music, Art, Expression or Home Economics. If you want the proof we shall be glad to furnish it.

Write for our beautiful new Semi-Centennial catalog.

51st annual session opens September 19th, 1923.

W. T. LOWREY, LL.D., President,
MRS. M. L. BERRY, Lady Principal.
Blue Mountain, Tippah County, Mississippi.

CORINTH MEETING

Our meeting at Corinth, Jasper county, beginning on Saturday before the second Sunday in August, closed Thursday following. The preaching was done by Brother Bryan Simmons of West Laurel.

Brother Simmons is a gospel preacher and a great worker. His messages were very impressive. Every service the congregations were small on account of rain and bad roads, but the interest was great. Six additions to the church, four baptized, two by letter. The church was greatly revived. Plans were made for a greater work. We put on the budget system. The writer asks the prayers of the Christian workers for the good people at Corinth and pastor.

Yours,

W. B. MOTT.

FROM JERUSALEM

We left Port Said yesterday afternoon and went, by rail, to Kantara. Kantara is about twenty-five miles from Port Said on Suez Canal. We were along by the canal for the entire distance. It was the place where the British had one of the largest (single) camps in the world during the war, so we were told by one of the officers. In addition to two hundred and sixty thousand soldiers, they had at one time twenty thousand Turks as prisoners there.

We went from Kantara to Jerusalem over the railroad which Gen. Allenby had built. Among the places of interest which we passed en route,

Gaza was perhaps the most important.

We have visited today Hebron and Bethlehem, with all the other places of interest to be seen along the way.

This has been a day in which every minute has been filled with keen interest. One of the dreams of my life is being brought to pass now.

I am going to return with the determination to render better service if I can.

Blessing on all our work in Mississippi and every person who is serving in any capacity throughout our great state.

J. E. BYRD.

LINE CREEK

My meeting at Line Creek, Scott county, began Saturday before second Sunday in August; closed next Friday. Preaching done by Rev. Wayne Alliston of Water Valley. He is sound in doctrine and a great evangelist. He has been with us three years and was asked to come again next year. We had large crowds and a great revival. They had just put one thousand dollars worth of work on the church building, larger, covering and painting. They paid the visiting preacher and pastor over \$200.00.

Mrs. W. D. Cook from Forest was with us one day. Her great message lifted us all up. She was with our W. M. U.

We had 17 members added to the church, 9 baptized, 8 by letter.

D. W. MOULDER.

WHITE OAK

Our meeting at White Oak, embracing third Sunday in August, running seven days, just closed. One of the best meetings ever held there. Preaching done by J. W. Hutson of Raleigh, Smith county. The folks generally say they never heard greater preaching. He fights sin hard, preaching salvation by grace. He was invited back next year and paid well. We had 33 additions to the church, 29 baptized, 4 by letter. This makes 100 I have baptized this year in my own churches. I have been preaching to the good people at White Oak 18 years. We had Revs. Oscar Bankston and C. S. Moulder with us. They added much to the meeting. They just finished painting the church. They have one of the best schools in the county. A large cement building, a credit to any community. Prof. H. P. Harelson, the principal, brings things to pass in school and church work. The Lord be praised.

D. W. MOULDER.

RESOLUTIONS

Whereas, our beloved pastor, Rev. E. J. Hill, has received a call to another field of labor; and as he has resigned his work with us to go with his estimable family to Merton Ave. Church, Memphis, Tenn., September 1; therefore be it resolved:

1. That during their two and one-half years residence in Oakland they have endeared themselves to all as pastor, friends and neighbors. We wish to express our heartfelt appreciation of the many kindnesses done and friendships won.

2. That we, the members of the Baptist Church, feel that our church is on a higher plane, with better Christian fellowship, increased membership, more systematic giving, and better organized auxiliaries than when Brother Hill came into our midst. We feel keenly our loss and pray God's richest blessings upon our pastor and his entire family in their new home.

3. That a copy of these resolutions be spread on the minutes of our church, a copy be sent to the Baptist Record, and a copy be sent to Brother Hill and family.

G. C. PRITCHARD,
MRS. L. G. WALLACE,
MRS. S. M. THOMAS,
Committee.

SPRING HILL

Our meeting at Spring Hill church, Tallahatchie county, began Sunday morning, August 19, and closed the following Sunday night. Our pastor, B. C. Cook of Coffeetown, did the preaching. We had six young men and one young lady to join us by baptism. There was also a great spiritual feast among those who already knew the Lord in forgiveness of their sins.

Brother Cook is one who believes in reasoning with men and not scaring them into the Kingdom. We are glad to have such a pastor to go before us and we also greatly rejoice in the conversion of the young people of our community.

R. G. McCORKLE.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Prohibition Has Not Ruined Business

Prominent citizens at Cincinnati, Ohio, have just organized the Cincinnati Railroad Terminal Development Company to spend fifty-million dollars for new terminal facilities, made imperative by the great growth of passenger and freight business. Other attempts have been made in the past years, but not until now has it been possible to get the requisite capital together.

Sheet and tin workers at Youngstown, under the amalgamated association wage agreement, on July 9, received a wage increase of 6 per cent of the base rate as a result of the bi-monthly examination of sheet sales, which made the average selling price \$3.60 a hundred pounds as against \$3.40 in the preceding two months.

As of July 1, there is a motor vehicle for every 8.5 persons in the United States. California has the densest automobile population, showing one vehicle for every 4.09 persons. Motor cars and trucks total 13,048,128, according to the survey of all automotive industries. This is a gain of 2,440,000 or 23 per cent over July a year ago. It is indicated that the final figures of 1923 will show another gain of a million cars for this year. High gains are shown especially in the Southern states. There are now sufficient motor cars to haul every person in the United States at one time, with an average of four persons to the vehicle.

The Columbus, Ohio, building department reports 607 permits for June, 1923, with a total value of \$1,567,500, as compared with 526 permits in June, 1922, with a value of \$1,262,400.

The state of Ohio has a surplus in the treasury of \$24,000,000. It has been worrying along somehow or other for four years without liquor revenue.

Postal receipts of the United States are universally regarded as a correct business indicator. For the fiscal year ended June 30 the receipts show an increase of 12.16 per cent, the largest increase in the history of the postal service with the exception of the war year of 1918. The total postal revenue for the year, based on the six months' showing, is estimated at \$533,000,000, compared with \$484,893,000 for the previous fiscal year, until now the highest record.

Realty values in Chicago increased for the fiscal year \$300,000,000 over the previous fiscal year, according to Olcott's Land Values Blue Book just published.

More than 300,000 acres of farm land in Pennsylvania are idle this

summer because of the shortage of farm laborers, who cannot be found even with highest wages as an attraction.

Prohibition has helped savings in Ohio. The total assets of building and loan associations in 12 counties, none of them except Franklin of heavy population, are \$130,000,000. The associations in those 12 counties made a gain of 19 per cent in assets in 12 months. Gains made in assets and loans for the year are the greatest in the history of building and loan companies.

Doctors Stand by Volstead Statute

The American Medical Association, in session at San Francisco, through its House of Delegates, overwhelmingly voted to table four resolutions aimed at various provisions of the Volstead law. The resolutions were designed to weaken the law. The House of Delegates is the representative body of the organization of 90,000 doctors. The resolutions were offered by physicians of New York and San Francisco, but were not even considered by the association.

Northern Ireland Passes Dry Law.

The intoxicating liquor bill for Northern Ireland, which comprises Belfast and the six northern counties of Ireland, was passed in June, 1923, and went into effect on Sunday, June 15, 1923. This law provides for Sunday closing of liquor shops, and abolition of spirits groceries with compensation to be paid on a five year basis, restrictions on the sale of methylated spirits, the strengthening of the prohibition of illicit distillation, the raising of the age limit, the abolition of the "bona fide traveller" privilege, and the curtailing of liquor hawking. The organized temperance forces of Northern Ireland are pressing for a local option law.

Farmer Praises Prohibition

George R. Harrison, master of the California State Grange, writes as follows:

"Agriculture has not been injured in any way since prohibition has gone into effect and never, in my thirty-six years in California, have grapes sold at such a profit. On the other hand there is a saving of many millions of dollars and thousands of homes are provided with the necessities of life, that they never had before. To say nothing of the moral and social effects, which are inestimable.

"Having voted for prohibition in Kansas in 1880 and every opportunity that I have had since then, I see no reason for going back to the old system and believe such an attempt very unwise. Any such action to change that part of the Constitution would be the same as tearing

stars out of the flag, and I hereby register my protest against such. I voice the sentiment of the State and National Grange regarding such affairs."

REVIVAL AT BETHEL CHURCH COPIAH COUNTY

Brother Woodall Izard, one of our own home boys, who just received his B.A. degree from Mississippi College last commencement, did the preaching and did it well. Brother Izard is a bright boy and one of our coming great preachers. He will teach in the Shady Grove Consolidated High School this session and then expects to go to the Seminary next session. He could do some ministerial work along with his teaching if it were near here. The entire church entered at once into the spirit of the revival and continued in the spirit throughout. A splendid fellowship was brought about in the church and much permanent good has been wrought. We baptized 16 on the last day of the meeting and observed the Lord's Supper and wound up with a real old fashioned hand-shake, which all seemed to enjoy greatly, as an expression of good fellowship. One was received by letter and three were restored to fellowship who have been out of the church for many years. One sister around the "three score years and ten" was baptized, which was the cause of much rejoicing.

Misses Laura and Mattie McLemore taught the B. Y. P. U. Manuals for us and did it well. These fine girls are students of our Woman's College, Miss Laura finishing there this next session. We shall organize our young people into unions next Sunday morning and are hopeful of a great work among them and for the church. Our church is much revived and more determined to go forward than we have been for a long time.

The church with the help of the ladies raised the money and paid two old debts they owed to two of their former pastors, and we can now hold up our heads and look folks in the face like men. We don't owe anything now except on the 75 Million fund and two notes on our piano that are not yet due. We are not as well up on our 75 Million payments as we would like but we hope to come up much better in the next 12 months.

We are looking hopefully to the future, with our Lord as our Leader. The Baptist Record in every home.

H. C. JOYNER,

Pastor.

MEETING AT DAMASCUS COPIAH COUNTY

Dr. J. C. Greenoe, of Vicksburg, came to us on Monday, August 13th, and preached twice a day at the church house, with dinner on the

ground, and at night at Shady Grove consolidated school house, till Friday, when he had to return to his own field, returning to us again on Monday and continuing at night at the school house till Friday night with great effect. We also had Miss Laura McLemore and Miss Virginia Miller teaching classes in the B. Y. P. U. Manuals. The results are that we have organized unions for our young people and received 25 for baptism and 15 by letter, and the church greatly strengthened and revived and a renewed interest in the Master's work. Some fine material has been added to the church and we are expectant of greater things for the Lord. Some apparent hopeless cases were reached.

Many have long thought that the church house is in the wrong place, being considerably out of the church center, and should be moved to a more central location; and at the last night of the meeting a brother came to me and said that it looked like the Lord was going to "move it whether or not". There seems to be no question but that it will have to be done.

Misses McLemore and Miller did splendid work with the young people and we are looking for much fruit from their labors. We are grateful to them for their faithfulness and untiring service. May our Lord greatly bless them in all their future labors.

Brother Greenoe is a splendid yoke fellow indeed. He is lovable and agreeable to work with and throws himself soul and body into the work. He has a happy knack of getting hold on the affections of the people and inspires them to go to work, even the little fellows fall right into his plans and go to it.

We are much encouraged in the work now and feel that the Lord will lead us on to greater things.

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H. C. JOYNER,

Pastor.

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E. Y. MULLINS, President

REVIVAL AT SPRING HILL COPIAH COUNTY

On the fifth Sunday in July, Brother George Riley of Clinton came to us and taught a singing for us till Wednesday night, when Brother Carl O'Neal of Gulfport came to us and preached twice a day till Sunday, August 12th. Results were very gratifying indeed, being a church much revived and more determined to work more effectively for the Master. I baptized 33 and one was left over for baptism, and seven came in by letter. We carried on during the meeting a training class in the Junior and the Senior B. Y. P. U. manuals and organized Unions for our young people. Brother Woodall Izard, a young ministerial graduate of Mississippi College of last session, taught the Senior work, and Miss Margaret Miller of Hazlehurst, a teacher in the high school and leader of the Intermediates of Hazlehurst church, taught the Juniors for us. A fine spirit has been wrought in our people and we are looking forward to much better work in the future.

Brother Riley is splendid in training the young people in singing and preparing the way for a revival, as well as preaching in the revival. His work was greatly helpful to the work here.

Brother O'Neal is a consecrated, earnest, hard worker in a meeting and is a great strength to the church and pastor. We shall long remember him here and our prayers go with him in his efforts for the Lord everywhere. I can heartily commend him to churches and pastors.

Baptist Record in every home.

H. C. JOYNER,
Pastor.

NEW PROSPECT, LINCOLN COUNTY

New Prospect church began her annual meeting with Brother Chas. Wroten of Winona doing the preaching. Twenty-two were added to the church, twenty on a profession of faith. One woman 73 years of age came professing Christ in baptism. The church pledged herself to pay her vows putting the Lord to test.

R. D. STRINGER,
Pastor.

CONCORD

We have just closed one of the most successful meetings of the county at Concord church, near Macon. While the meeting was only a four days' job it resulted in the conversion of four grown people and as many united with the church and were baptized.

Brother A. B. Metcalfe did the preaching, to the entire delight of both pastor and people. We consider him one of the best and most lovable men we have ever had the pleasure of working with. Then we had with us Miss Mary Lillian Peters as organist, who with her splendid voice and untiring energy was a great help, and allow us to say that any church in need of workers will make no mistake in procuring either

or both of these splendid workers in their meetings.

C. T. CLARKE,
Pastor.

MISSISSIPPI NEGRO BAPTISTS

Mound Bayou, Miss., Aug. 10.—The Negro Baptists of Mississippi held their annual state convention at Greenwood July 17-22, which was one of the largest as well as one of the most successful or interesting meetings in our organized work.

The sessions were presided over by Dr. E. B. Topp of Jackson, who was first elected president in 1920 at Natchez for a term of two years and was re-elected in 1922 at Clarksdale for another term of two years.

The convention was addressed by the mayor of Greenwood, Hon. W. K. Clements, Judge W. M. Whittington and Dr. J. W. Storer, pastor of the white Baptist church at Greenwood. All of the addresses teemed with good-will and were greatly appreciated by the great crowds which listened to them. White Baptist preachers could do lots of good by visiting Negro Baptist meetings more and talking to them about Bible doctrines, race relations and other helpful subjects.

The Negro Baptists do not raise and send in very much of their money for missions, education and other kingdom interests to their secretary, like the white Baptists, during the year; but they bring or send it to their state convention. Of course many of them do not think this the best way, but it seems to be hard to bring the majority of them around to the idea of raising and reporting the money to the secretary all during the year.

Our state convention endeavored to raise \$20,000.00 for our state missionary and educational work during the year, and came as close to it as \$18,192.62, which was an increase of more than \$2,000.00 over the year before. Verily God is moving among our people.

The Negro Baptists of Mississippi are ever grateful to the white Baptists of Mississippi for the assistance they render them in the prosecution of their missionary and educational work, for it was not until the white Baptists began to assist us during the secretaryship of Dr. J. B. Lawrence, and which is being continued under Dr. R. B. Gunter, that we began to "go forward" as we seem to be.

We left Greenwood singing, "Lord, Plant Our Feet On Higher Ground".

A. A. COSEY,
Executive Secretary.

A GOOD MEETING

Sylvarena church, three miles northwest of Wesson and pastored by Rev. W. W. Allred, Thursday afternoon, August 23, closed one of the best meetings in the history of the church. The pastor did all the preaching except one sermon preached by the writer. The congregations were good throughout the meeting, and all appeared to enjoy the plain gospel truths preached and also the splendid singing led by a well organized choir. On Monday morning the church installed a

splendid piano, which added much to the music. Six members were added to the church by experience and baptism and four by letter, and the church was greatly revived.

The Baptist Record was placed in twenty homes by the writer, about \$19.00 worth of books sold and about 100 tracts distributed.

Brother Allred has a fine hold upon his people and people and pastor are doing a great work together for the Master. May the giver of all good and perfect blessings ever crown their efforts with success.

On Wednesday night I had the pleasure of preaching to Brother W. B. Holcomb's people at Wesson. The congregation was a good one for a mid-week prayer meeting and I was told that this is common for Wesson. Brother Holcomb and his people are surely doing things. New Sunday School rooms are near to completion and when completed Wesson will have a well equipped workshop in which to work for the Master. May the Lord ever bless Brother and Sister Holcomb and their noble band of workers.

L. E. LIGHTSEY.

PRESIDENT EDGAR GODBOLD

The summing up of the character of President Edgar Godbold of Howard Payne College, Brownwood, Texas, by one who has known him, loved him, and worked with him for years:

He is intellectual but humble, aggressive but patient, sympathetic but firm.

He has wisdom without egotism, knowledge without skepticism, and religion without hypocrisy.

He will pray as well as pay, he will work and never shirk, he will lead and succeed to the glory of God and the building of His kingdom.

He believes the whole Bible, proclaims the whole gospel, and serves the whole Christ for the whole world.

He is a man you can trust and never doubt, depend upon and never fear, follow and never go wrong.

He is a school man by nature, by practice, and preference.

Well born, well educated, and well married. Just the man for just the place.

May he have the grace, the wisdom and the power of God to make, shape and direct one of the greatest colleges in your greatest state.

Yours for Christ,

E. D. SOLOMON.

August 8th, 1923.

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HEBRON

Had a fine meeting at Hebron in Mississippi Association, Amite county, first Sunday in August and week following. Twelve for baptism. Dr. W. R. Cooper of Columbia did the preaching, and did it satisfactory to all. We were well pleased with Cooper. Our church is in good shape.

Yours in the cause,

JAS. A. CHAPMAN,
Pastor.

Baptists interpret Christianity in terms of life and not in terms of ceremonies and formularies. "I am come that ye might have life, and that ye might have it abundantly."

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East Mississippi Department

By R. L. Breland

Hope Meeting

The revival meeting at Hope, Neshoba county, began the second Sunday in August and continued till the following Saturday. Brother Walter Grafton of Texas was to have conducted the singing, but failed to reach us, so the pastor was left to himself to preach. The meeting moved off slowly at the start. People had not gotten over the effects of the county fair and politics was still raging, but after some days of hard preaching and some faithful praying the spell was broken and the revival came. As a result fifteen were baptized and one received by letter. The church was seemingly revived and brought closer together. The writer has been pastor here for this year only, and he is encouraged with the outlook. Some faithful servants of the Lord are out there. The Graftons, Barhams, Whites, Turners, Goldmans, and Sharps, among many others, are great helpers in a meeting. May the Lord abundantly bless this good church. Rev. C. C. White was with us in a service or two. He lost his wife last year, so he is sad and lonely in his old age. We love those old servants of the cross. Blessings upon him.

Faith

Faith is the substance of things hoped for, the evidence of things not seen as yet with natural eyes. Yea, faith is more than this. It is the channel through which the grace of God flows into the soul that is on fire with the flames of sin and hell to quench their ravages and give life. Faith does not save, but we are saved "through faith". Christ is the only and all-sufficient Savior. "The blood of Jesus Christ his Son cleanseth from all sin". Christ saves all together, all over and for all time without the aid of repentance, faith, law, baptism, good works, morality, perfection or any other agent or aid. It is all of grace that it might be by faith. While both repentance and faith must precede salvation in adults, yet these do not have any part in salvation except to make the connection between the sinning soul and the saving Savior, and even these are works of grace on the part of the Holy Spirit who must take the initiative in salvation, for all sinners are "dead in trespass and sins". Our salvation was arranged, predestinated, wrought out and finished in Christ Jesus, and we were elected unto salvation in Him, before the worlds were made. So repentance and faith serve only to connect the needy soul to the source of all life and salvation that the power of God may flow into the sin cursed heart and cleanse it and make it alive. So then may we well say, "By grace are ye saved, through faith . . . a gift of God." So faith has its essential, indispensable place in the salvation of

an adult, but it does not save a single soul.

Notes and Comments

Pastor A. B. Culpepper is doing the preaching in his meeting at Ocobla church. He came over to Spring Creek one afternoon.

The meeting at Spring Creek is in progress at this writing. Brother Wyatt R. Hunter is conducting a Sunday School class in connection.

Our meeting will begin at Coldwater school house the fourth Sunday in August. This is an important field, so pray for the work there.

I am still fully convinced that the consolidated schools are important factors in our community life, and Baptists should arrange to meet these conditions by giving special attention to these locations.

Rev. Jimmie Bates was with us one day at Spring Creek. He recently married a beautiful girl. He is trying to arrange to attend the Southwestern Baptist Seminary at Fort Worth, Texas, this session.

Fifteen were baptized by Pastor A. B. Culpepper in his meeting at Oak Grove, southeast Neshoba, last week. This is a church that was almost ruined by Landmarkism a few years ago, and we rejoice to see it slowly but surely getting back to life and power again. Such isms are sure death.

College season is upon us again. Our boys and girls will be away for another nine months of work, worry and expense. Let all who love the future usefulness of their children be careful as to what college you send them. Much depends on the college.

As for me I had rather pay two or three times more and send my children to a Baptist college than to send them to any state school in the land. Much depends on the college you send your child to as to its future.

Some tell us that it does not make any difference whether the teachers in our public and high schools are Christians or not, but that is some one who has no vision. Some ten years ago a school in a fine community elected an infidel as principal. He remained two years and that community has been going backwards ever since. Though a splendid school is there yet and much effort has been put forth to evangelize the young people who were in school when this infidel taught there, all efforts are in a large way futile and many grown people are still unsaved and crime and immorality are much in evidence for an intelligent community. All because an infidel who scouted the idea of God and the Bible taught their children. And still unsaved teachers are employed.

Mrs. Venia A. Dansby

Sister Venia Alma (Cleveland) Dansby departed this life August 17, 1923. She was the wife of Brother J. E. Dansby. She was born March 18, 1896, married December 7, 1913. She was a consistent member of Union Baptist church. She was buried in Rock Branch cemetery; services were conducted by her pastor, Elder G. O. Parker, assisted by the writer. She leaves one daughter, Venie Earle, age nine, and a sorrowing husband to mourn her

early going. May the Lord comfort them.

George Sistrunk

About 75 years ago George Sistrunk was born; 50 years ago he married Miss Josephine Sutton. Nine children were born unto them, seven of whom are still living. He joined the Methodist church at Sandtown, Neshoba county, thirty-six years ago, where his membership remained until his death. He served a short while in the Confederate war. He died August 19, 1923, and was buried at Sandtown, R. L. Breland officiating. His aged wife still lives to mourn for him. May she find consolation in Him who died for us.

PROVIDENCE

We have just closed a good meeting at Providence church, Yazoo county. The Lord blessed us with eight for baptism and one by restoration. Two out of the eight for baptism were men past middle age, one being 49 years old and the other 51. Rev. R. A. Langley of Clinton did the preaching. I never worked with a sweeter spirited man. He is humble, earnest and devoted to his task, yet he is fearless in the face of opposition, broad in his vision and tireless in his efforts. We expect to put the Baptist Record in every home in the near future.

JOHN BROADUS,

Pastor.

THE HICKORY FLAT MEETING

By Ben Cox

For a number of years I have been trying to find time to go to Hickory Flat, Miss. Have just returned from a very happy week spent in a meeting there. I have never preached to more appreciative people in my life. They gathered there from Holly Springs, Ripley, Potts, Camp, New Albany, and other places. Some nights there were enough people outside the tent for a good-sized audience.

The meeting was held specially for the members of the different churches, and the privilege of the victorious life in Jesus was emphasized all of the time. A goodly number of people accepted Christ as their Savior, and 14 were added to the church.

The Hickory Flat saints feel greatly encouraged at the prospect of a new building, which is greatly needed. Mrs. R. F. Carr of Memphis contributed much to the music of the services with her sweet contralto voice.

Much interest was shown in the spiritual life literature which was carried there. Mesdames W. W. Ross and J. W. Bolin have been appointed a special committee to carry on the good work started, and a supply of literature is to be kept in the store of W. W. Ross.

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BLUE MOUNTAIN BREEZES

"No rest for the wicked"? No rest for the College Presidents either! I mean no rest in this world. I hope there will be some rest for them in the next world. I have often said that a college president needed to work thirteen months in the year, seven days in the week and twenty-five hours a day. Do you want the statement verified? All right. A school month is four weeks, and there are thirteen of them in a year. Four into fifty-two equals thirteen. Seven days in the week? Yes, "six days shalt thou labor", but surely every true college president has many and important duties on Sunday. Six plus one equals seven. Twenty-five hours a day? Well, I will tell you a story. One negro said to another, "I works twenty-five hours a day." His companion replied, "You fool you, de aint but twenty-four hours in a day." The first responded, "Yes, but I gits up hour fo day."

I and my associates have had a busy summer. We had the summer school which lasted twelve weeks, counting opening and closing weeks. We have had much correspondence and other office work and have had two building enterprises on hand. I can remember no busier time in my life than the last fourteen weeks. However, a young man of sixty-five ought not to object to being busy. Youths of that age might get into mischief if they were not kept busy. That was my father's doctrine in reference to boys of all ages!

Our fifty-first annual session opens September 19th. We shall be better prepared than ever before in our long history to give proper comforts and thorough educational training. We have employed the strongest faculty in our history and have added important material comforts and conveniences.

During next session we are to have a first-class preparatory department beginning with the ninth grade and closing with the twelfth. We shall, of course, continue to give a full four year college course of one hundred thirty semester hours.

We have made the few changes that were necessary to meet the requirements specified by the Southern Association for the "affiliated" or "recommended" list of colleges.

If you have not seen a copy of our semi-centennial catalogue, write for one and it will be promptly sent.

Prof. J. E. Brown's illustrious school for boys, The Mississippi Heights Academy, will open August 29th. We wonder if any school of equal numbers has a better behaved crowd of boys than those who work, play and grow under the guiding hand of Prof. Brown.

Look in last week's Record for the faculty of Arts and Sciences in Blue Mountain College for next session. If any denominational school for girls in Mississippi ever gathered together a better faculty than this, I failed to see the list.

We offer regular board and "Industrial Home" board for both college students and high school stu-

dents. WE STILL HAVE SOME VACANT ROOMS.

Write for particulars.

W. T. LOWREY,
President.

COFFEEVILLE

I have just had the pleasure of holding a splendid meeting at Spring Hill, Tallahatchie county. I am the pastor of this quarter-time church. It has been for many years a splendid community. I have been their pastor since the first of January, 1923. We labored there from Sunday, August 19th, until Sunday, August 26th, then on Monday morning, the 27th, we buried with Christ in baptism six young men and splendid young lady. The baptismal service took place at Tatum's pond, in the presence of a splendid crowd of friends and neighbors of the candidates. We had large audiences at practically every service, good attention was also present. We would have a hard time trying to single out those who were most faithful, for all were faithful.

B. C. COOK,
Pastor.

I had the privilege of working with Brother Eugene Farr in a meeting, as already noted in your columns, but I want to say a word concerning this young minister, and ministerial student. I have had the privilege of working with many of the Lord's splendid workmen, during a ministry now of more than twenty years, and have never worked with a better. He is agreeable, congenial, and absolutely ready and willing to go with the preacher in visiting, and all other work that will help win the lost to Christ, and enlist the members in active service for Christ. The meeting we were in was held at Holcomb in Grenada county. Brother Eugene Farr is the supply pastor at Grenada for his uncle, Rev. W. E. Farr, who is in Europe for the summer.

B. C. COOK,
Pastor Baptist Church,
Coffeeville, Miss.

UCLATUBBA

The revival meeting at Uclatubba church, near Saltillo, Miss., closed August 18th. Brother J. A. Landers of Horatio, Ark., did the preaching. Great crowds came from miles around and overflowed the house many times. The meeting was far-reaching in its results. Backsliders were reclaimed, the church greatly revived, and ten additions by baptism.

A READER OF THE RECORD.

DERMA

The series of revivals which have been in progress with the Baptist Church here since the 12th, closed out today at the waters. Rev. W. C. Stewart of Seminary Hill, Texas, conducted the services and delivered some of the most forceful sermons that has been heard here in a long time.

We had indeed a great church reviving and soul stirring meeting, and great numbers were daily added to the church.

Brother Stewart is a very strong man spiritually, and able in speech and very impressive in his demeanor and speaks with the spirit and understanding and large crowds were in attendance from service to service, manifesting their untiring efforts and great desire to hear the Gospel in its fullness, purity and power.

We had 42 additions to the church. Brother Stewart was reared in the county and we are indeed proud of him as a man of God and a native son.

W. M. SHELTON.

THE MYRICK REVIVAL MEETING

On the third Sunday in August, the annual revival meeting at Beulah began. Rev. Henry, pastor, Rev. J. W. Fagins, visiting minister.

The services were all well attended. Rev. Henry conducted the service Sunday at eleven. In the afternoon Rev. Fagins reported to take up the work. Everybody enjoyed the services, although the house was crowded.

The meeting ran through the entire week with good congregations. It seems that the entire community was interested and hoping for their greatest revival.

The Holy Spirit was manifested greatly. The church members rededicated their lives to His service, and sinners were awakened to their duty. There were eight who took up the cross to follow the Savior and were baptized.

We are all delighted with the thought of the two God called workers who confessed to the public the call of God, to step out in the field of sin, and point the lost to a dying Savior. They request the prayers of the praying people. They were converted a few years ago and are now heeding the call for workers. They are both planning to go to school to prepare themselves for actual service. We all bid them God speed.

The most appealing sermon of the series of sermons was the one with its subject, "Memory".

On Sunday morning of August 25th the people gathered at the water for baptizing. After the eight were baptized all went to the house for the last sermon. We were all glad to see so many out for these two services. The last sermon was greatly enjoyed by all.

Rev. Henry was called back as pastor of the church next year. Rev. Fagins was invited back for our next annual meeting. The preachers left early in the afternoon for their homes. Rev. Henry was on his way to begin a revival near Soso, Miss. We hope the Holy Spirit will be with them.

Rev. Fagins and family will tour their way into Gulfport to spend a short vacation.

We all wish to thank Rev. Fagins for comign to us in a needed time.

He brought the word of God to us so plainly that even the children were interested. He has been in the ministerial work only a few years and we feel that he has made a wonderful start. May God's blessings rest upon him as he goes on in life.

IN MEMORIAM

Mrs. Nancy Case

The Death Angel visited the home of Mrs. Nancy Case on August 13th, and called her to her future abiding place.

She was nearing her 86th birthday, and had for many years been a faithful member of Macedonia Baptist Church.

She leaves to mourn her loss eight children, a host of grandchildren and great-grandchildren, and two sisters.

She had testified for her Lord many times, and it can be said of her, "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

A GRANDCHILD.

E. S. Bateman

Was born in what is now the state of Oklahoma, April 28, 1838, but reared in Crawford county, Ark. Came to Mississippi on December 9, 1866, and soon married Mrs. M. C. Purvis, and five children blessed this union. He served in the Confederate army, with Company F, 17th Arkansas Regiment.

Was baptized into the Baptist Church by Rev. J. C. Buckley, in 1882, and made a faithful member. After the death of his wife, he has made his home with his daughter, Mrs. Alice Berry, where he fell on sleep, August 21st, 1923.

Placed to rest at Pleasant Hill Church in Simpson county, services by Rev. S. T. Courtney of Steens Creek. Good man gone. God bless his memory.

J. H. LANE.

Mrs. Laura Myer Shelby

Some one has said that Death loves a shining mark. If so, he must have experienced great glee as he levelled his darts at our beloved sister in Christ, Mrs. Laura Myer Shelby, wife of Mr. N. B. Shelby, who "fell on sleep" July 28 at her home. "Precious in the sight of the Lord is the death of his saints."

She was born in Mississippi, where also she was "born again". When a young girl she was saved and "buried with Christ in baptism", and at the time of her death she was a faithful and honored member of the Coliseum Place Baptist Church, New Orleans, her home for the past twelve years.

Her husband, eight children, a number of grandchildren, and a host of friends mourn her going; but they sorrow not as those who have no hope of seeing their loved ones again "in the Father's house where there are many mansions". For forty-nine years she walked with her companion as a faithful wife and a devoted mother. One of her daughters is the wife of Rev. L. A. Moore, who for seven years was the honored pastor of the Coliseum Church.

Sister Shelby was a wonderful woman—a loving and sympathetic wife, a patient and devoted mother, a consistent Christian, and a helping friend to all. She not only loved her blessed Savior but she was passionately fond of the Word of God.

As long as her health would permit she gave her money and her personal service to a mission conducted by Coliseum Church in the city.

Her own children and husband will not miss her much more than her pastor and his family. She was so thoughtful of them, so ready to speak an encouraging word. Great is our loss, but we bow our hearts in humble submission to the will of him who makes no mistakes. He was ready for her and she was ready for Him. Earth is poorer and Heaven is richer.

May the grace of God, which was her constant stay, be sufficient for those whose hearts have been so sorely bereaved.

Her pastor,
L. T. HASTINGS.

Clyde Sharp

In memory of little Clyde Sharp, whose sweet spirit has taken its flight from its earthly home to dwell with Jesus evermore.

Little Clyde was the son of Mr. and Mrs. Clinton Sharp. Was born January 24, 1920. Died August 24, 1923.

For many long months he suffered. He bore all the pain with patience, for his was a bright, sunny nature, and was loved by all who knew him.

Father, mother, little brother and relatives who loved him so dearly are broken-hearted over their loss, but realize their loss is Heaven's gain.

Beautiful and fair, he was too fair for this world, so God took him home.

The funeral was conducted at the Methodist church in Kokomo by Rev. V. C. Walker and Rev. Norton, then the little body was carried to Summit and laid to rest. The floral offerings were beautiful.

MRS. V. C. WALKER.

In Memoriam

Evelyn Bobo Farrar, born February 23rd, 1842, married to Robert B. Farrar, February 2nd, 1869, died July 20th, 1923. Age 81 years and 5 months. Was buried July 22nd at the family burying ground at Bethel church, twenty-one miles east of Winona, Miss. Was born near Rome, Ga., came to Mississippi when a young girl and spent the rest of her life in this state. After the death of her husband, R. B. Farrar, September 23rd, 1911, she made her home with her daughter, Mrs. W. M. Farrar, Rockport, Miss. She joined the Baptist Church when a girl and at the time of her death she was a member of the Rockport Baptist Church. She loved her church and was always present as long as she was able to go. She leaves four children, two girls and two boys, a host of relatives and friends to mourn her loss. A husband and three children were waiting to welcome her. Mother, you are missed in the home. You have gone on to meet the loved ones gone before. We will meet you up there when we are called to come home.

DAUGHTER.

Mrs. Mary Cathrine Roberts Hinton

After a long illness, Thursday afternoon, August 16, 1923, the sweet and pure spirit of Mrs. Hinton

took its flight to the heavenly home where sickness and sorrow never enter, and partings may not come.

Mrs. Hinton was born in Greene county, March 15, 1858. She was the only daughter of Mr. and Mrs. Ira Roberts.

She was married to Mr. Rance Hinton, a member of one of Perry county's most prominent families, March 21, 1872, at the early age of fourteen. To this happy union were born sixteen children, eight boys and eight girls. Three of the boys have preceded her to the great beyond.

Mrs. Hinton was sixty-five years of age at her death. She was given a family reunion March 21, 1922, celebrating her golden wedding.

Mother was always such a sweet and pure woman. Her greatest desires were to make her children and husband happy, and for her home to be a haven of rest for all of her loved ones. She was so sweet and patient during all of her long illness, and we have this assurance, "They who endure unto the end shall receive their reward". She was a true wife and devoted mother, willing at all times to share our sorrows and happiness.

She was a member of the Richton Baptist church, joining at the age of nineteen.

The funeral was held at the family home, Friday afternoon at 2 o'clock, Rev. J. L. Low officiating.

Mrs. Hinton is survived by a loving husband ten years her senior, eight daughters, five sons, two brothers, twenty grandchildren, and a host of other relatives.

May our Heavenly Father help us to bear this our greatest sorrow. May we each strive to live sweeter and purer lives each day. She shall always live with us, in sweet memory.

How shall I here her placid picture paint.

With touch that shall be delicate, yet sure?

Soft hair above a brow so high and pure

Years have not soiled it with an earthly taint,

Needing no aureole to prove her saint;

Firm mind that no temptation could allure;

Soul strong to do, heart stronger to endure;

And calm sweet lips that uttered no complaint.

So have I seen her in my darkest days

And when her own most sacred ties were riven,

Walk tranquilly in selfdenying ways,

Asking for strength, and sure it would be given;

Filling her life with lowly prayer, high praise—

So shall I see her if we meet in heaven.

A loving daughter,
FANNIE HINTON.

Obituary

On July 8, 1923, God called for the spirit of Brother J. F. Millsaps. He was born September 5, 1874. Was married to Miss Hattie Dees, October 14, 1900. To this happy union God gave three children: John F., Jr., age 21 years, and Kathleen

Jane, age 3, still live to mourn the loss of a devoted father.

To the broken hearted wife and children I would say, weep not as others who have no hope.

Brother John was a member of the New Zion Baptist Church. The church and pastor, with every one in the community will miss him. A good man is gone.

His pastor,
R. W. BRYANT.

A Loving Tribute

On Sunday, July 29th, just as our beloved pastor, Rev. W. R. Farrow, finished his eleven o'clock sermon, his spirit was wafted to a better, brighter, happier land, his heavenly home. This sad event cast a gloom over our community, in which he had lived for nearly six years.

We will miss his presence, influence and leadership, for his spirit was truly beautiful, unselfish, gentle and kind. But we must submit to the will of our Heavenly Father, who makes no mistakes, and we feel that our loss is his eternal gain. Therefore be it resolved:

1. That our Women's Missionary Society has lost a dear pastor, the community a good citizen and his wife a loving companion.

2. That we bow in humble submission to Him who doeth all things for our good.

3. That we extend to his widow and relatives our deepest sympathy and commend them to the loving care of our Lord.

4. That a copy of these resolutions be sent to the Baptist Record, one to the widow, and one spread upon the minutes of our Women's Missionary Society Secretary book.

MRS. G. S. BRYAN, Chairman
MRS. C. MARION
MRS. H. O. CRUMP,
Committee.

In our struggle to establish our doctrinal position on grace and salvation, and in our efforts to obey the command of Christ to evangelize, we have neglected the study of methods and means for culturing and developing our growing numbers, and thereby guaranteeing the advancement of our great denominational program.

Absolute control by the church in the whole field of financial administration is the only policy that can bring order out of confusion.

If we had no denominational agencies each church would have to do for herself and by herself all that is done through the denomination before she could be carrying out the whole commission of Christ.

TISHOMINGO COUNTY

We have just closed the greatest meeting in this section of the country at Highland church, Tishomingo county. There were 64 additions, 41 by baptism. It was an old time revival meeting.

Rev. J. O. Guntharp closed a meeting at Union Church in Tishomingo county with W. M. Fore doing the preaching. There were 30 additions 28 by baptism. The Lord is blessing this section of the country.

Yours in service,

A. M. NIX.

RESOURCES

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WAHALAK MEETING

We have just closed one of the best meetings that has ever been held with this church. Brother A. B. Metcalfe of Macon was with us and did the preaching. He proclaimed the word of truth in a wonderful way.

We have only a few people in Wahalak. A very few that are not Christians. The meeting was conducted with a view of helping the Christians. We had four professions of faith; all from one family.

I consider Brother Metcalfe one of our best preachers. He believes the blessed old Book and preaches it like he believes it. He came from Alabama to our state a few months ago. He is letting himself be felt in and around Macon.

The people at Wahalak were ready for the meeting. Brother Metcalfe was called away to bury a lady of his church. The meeting came to a close before they even thought of it closing. This is a faithful little band.

A. C. FURR,
Pastor.

SCOOPA

I make report of meeting at Chunky and Binnsville.

Brother G. O. Parker of Union did the preaching at Chunky. He is no little preacher. He is big in his preaching as well as in body.

There were two joined by baptism and three by letter.

Brother Parker won the hearts of the people. They wanted him to come back some time.

Brother S. A. Williams of Meridian came to us at Binnsville the first Sunday in August. He knows how to lead the people to the Lord. His picture show sermon is fine. He knows how to show pictures from the old Book without the screen.

We were rained out. The people regretted for the meeting to close when it did. We did not get any members. The church was revived.

Our meeting will begin at Scooba Monday evening after the first Sunday in October. We ask the prayers of the brethren for the success of the meeting. Dr. W. A. McComb will be our helper. He will come to us from Shreveport, La.

A. C. FURR,
Pastor.

"TARRY BY THE STUFF"

("For as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff".)

Years ago when I enlisted
In the army of the Lord,
I was eager for the battle—
Longed to hear the clash of sword,
So I said "Lord, wilt thou send me
To the front without delay?
I should revel in the danger—
I am eager for the fray."

But he smiled, "Nay, wilt thou serve me?
Humble service is enough;
Others may go down to battle—
Thou shalt tarry by the stuff."

"Oh my Lord, do not refuse me!
Let me go and fight for Thee;

Only send me with thine army,
Anywhere o'er land or sea."

But he said "I did not choose thee
For a soldier, brave and strong;
Stay at home and work with patience,

Labor there with prayer and song,
I have other valiant soldiers
I have chosen for the fray;
If the work at home shall languish,
They will surely lose the day."

"Now they're fighting for the kingdom,
Tho' the way seems hard and rough,
While they're struggling for the victory,
Thou must tarry by the stuff."

Then I bowed my head and answered,
"Let thy will be done in me;
I'll not murmur where my work is,
So the labor pleaseth Thee.
When we all shall stand before Thee,
Thy dear smile will be enough,
Whether we went down to battle,
Or just tarried by the stuff."

—Mae Davis Copeland.

WHY DO MEN SWEAR?

Does it do any good? Are they wiser, better, braver or more gentlemanly because they use ugly language? Do senators, congressmen, judges, lawyers, business men, sheriffs or policemen serve their country better, render better decisions, make better arguments, or do better work because they swear, or curse their fellow men? Is a railroad conductor or engineer better prepared for his duties because he takes the name of God in vain?

Are men who use profane or obscene language better men, more faithful, more honorable, more reliable than men who do not? A man may steal to appease hunger, or to feed a starving family; the man guilty of falsehood may obtain something by the use of deception, but what good or gain may be secured by the use of coarse, vulgar or profane language?

Certainly it is not evidence of gentility, culture or refinement. Do they think that the use of such words make their statements more worthy of belief? "Let your communication be yea, yea, nay, nay (yes or no), for whatsoever is more than these cometh of evil". Matt. 5:37. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain". Ex. 20:7. They know they have not the power to inflict their curses upon the objects of their wrath; therefore appeal to God to curse, or damn them. Do they suppose that the God of justice, love and mercy will answer such appeals? All such imprecations or demands are abominations unto the Lord.

Will they plead, as an excuse for this sin, that they have become so accustomed to this God-dishonoring, self-disgracing habit that they speak thus without thinking? For the same reason, or excuse, the thief or murderer might claim acquittal or justification.

Would they not "omit", or repress, such language if the penalty for its

use was twenty or more lashes, with heavy whip on bare back in public view? Or, 30 days in prison with bread and water only as a daily diet? Or, a fine of \$50.00 or \$100.00 for each offense.

General Washington said (orderly book August 23rd, 1776): "I am sorry to be informed that the foolish and wicked practice or profane swearing, a vice heretofore little known in the American army, is growing into fashion. I hope that the officers will, by example and influence, endeavor to check it, and

that both they and the men will reflect that we have but little hope of the blessing of God upon our arms if we insult him by our impiety and folly. Added to this it is a vice so mean and low that every man of sense and character detests and despises it."

To interlard conversation with vulgar expletives or obscene words is the most inexcusable, depraved and degrading habit that intelligent human beings can acquire or practice.

C. M. SHERROUSE.

Don't Lose Sight of the Food Value of Your Bakings

Plain flour has a large amount of food value but it must be combined with good baking powder in order to retain this value.

Most self rising flours are not successful because they do not and cannot raise the bakings to the proper lightness. This means a certain loss of nutrition because they are heavy and hard to digest.

Every time you eat food that does not properly digest you do not get the full nutritional value—you are over-taxing your stomach. Nourishing and perfect bakings are what good health demands. The one sure way is—use pure flour and good baking powder.

If you want to find what thousands of housewives have learned—make some biscuits with self-rising flour—then make some with good plain flour and Calumet Baking Powder—notice the great difference. One trial will satisfy you. Your health demands that you make the experiment.

Those who know—millions of housewives, domestic science teachers, big hotels, restaurants, bakeries and railroads will not use anything but Calumet, the Economy Baking Powder.

Play safe—use Calumet and plain flour. It is the most economical and satisfactory, where light, wholesome and pure foods are desired.

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